

**C:ENCHI-
RIDION MI-
LITIS CHRISTI**

ani, which may be cal-
led in englishe þe handsome
weapon of a Chyssen
knyght, replemyshed with
many goodlye and godlye
pceptes made by the fa-
mous cleaerke Erasmus
of Roterdame, and
newly corrected
and impri-
nted.

APRILEYEN
*Cum priuilegio ad impre-
mendum solum.*

THE BOKE SPEAKETH.

TO please all sortes of men I do nat passe
To please the good & lerned is a fayre thinge
Yea, & these both were more thā coueant was
And more than I loke for who so the learnynge
Of Chryste doth ianoure, if he lyke well althynge
I seke no further, Chryste is myne Appollo.
Onely strengthynge me to speake this that I do.

The prynter to the faythefull Reader.

The mortall wolde, a fylde is of battayle
whiche is the cause that strife doth neuer sayle
Agaynst man, by warrynge of the fleithe
with the dyuall, that fygheteth freshe
The spyrite to oppresse by false ennye
The whiche conflyete, is contynually
Durynge & palyse, and lye to lose the felde
where god echone, by his Chryste choseth right
Sole capytayne, and his standarde to beare
who knoweth it not thā this wyl teach him here
In his biewer, poynarde, or manuell
The loue shewynge of hyght Emmanuell
In geurnge & suche harneyes of warre
Erasmus is the onely turbyllher
Scourynge the harneyes, cankered and aduste
whiche neglygence had so sore fret with ruste
Than Champron receyue, as thynne by ryght
The manuell of the true chrysten Rugghe.



FINIS.

57
66

Epystell.

CERASMVS ROTER

DAME SENDET GRE

TYNGE TO THE REVEREND

father in Chyrche and Lorde, the Lorde

Paule Wolzrus, the most telygrous

Abbotte of the Monasterye,

the whiche is commens

lye called, Hughes

Courte.



Li be it moost vertuous fa-
ther, that this lyell booke, to
the which I haue given this
name of tytle Enchiridyon
militis chrystian, which ma-
ny a day ago I made for my
selfe onelpe, and a certayne
frende of mine beinge vterly

vulnured, hath begon to mislike and dysplease
me the lesse, for as much as I do se that it is al-
wed of you and verruous and learned men such
as you be, of whome as ye are in dede endued
with godly learning, and also with learned godly
lynes, I knowe nothyng to be approued, but
that whiche is bothe holy and also clerke: yet
it hath begon well nyghe also to please and like
me nowe, when I se it (after that it hath bene
so often tymes pynted) yet styll to be dyspyed,
and greatly called for, as it were a newe worke
made of late: yet so be the pynters do nat lye to

I.ii.

flates

Epystell.

flater me withall. But agayne there is another
thyng which oft tymes greueth me in my minde
that a certayne wel learned frende of myne long
ago sayde, very properly and sharpely checkyng
me, that there was more holynes sene in the lytel
boke, than in the hole authoure and maker ther-
of. In dede he spake these wordes in his lesyng
bourdynglype, but wolde to god he had nat spo-
ken so truely, as he bourded bytterly. And that
greueth me so muche the more, bycause the same
thyng hath chaunced to come lyke wise to passe
in him, for the chaunging of whose maners prin-
cypalllye I toke vpon me thys labour and tra-
uaille, for he also nat onely hath nat withdrawen
hym selfe from the courte, but is daily much de-
per drownd therein then he was afore, yf he for
what good purpose I can nat tell, but so he con-
fesseth hym selfe with muche great mysery. And
yet for all that I do nat greatly ppris my frende
bycause that parauenture aduersitee of fortune
may teach hym ones to repent hym selfe, and to
amend, seing that he wold nat followe and do af-
ter my counsaile and admonitions. And truly
thoughe I enforcyng me to the same thyng and
purpose, have ben turned & tossed with so many
chaunces and tempest, that Allice a man lyving
euer in trouble (whiche Homer speaketh of)
might be counted in comparisson to me, even Po-
lycrates, whiche euer lyued in prosperitie with-
out any maner trouble. I do nat bytterly repente
me of my labour, seing it hath moued & prouo-
ked so many vnto the study of godly vertue: nor
I my selfe am nat bytterly to be blamed & rebu-
ked although my living be nat in all pointes agre-
yng to mine owne preceptes & counsailes. It is
some part of godlines wha one with al his herte

Trouble or ad-
uersitee correcte
sethe some.

Fortunate
Polycrates.

Despyght

Epystell.

despise he and is willinge to be made good and
vertuouse: no such a mynde so well intendynge
I suppose is nat to be cast a way althoughe his
purpose be nat ever luckely perfourmed. To this
we ought to endenoure our selfe al our lyfe long
and no doubt but by the reason that we so often
tymes shall steempe it, ones at the last we shall
attaine it. Also he hath dispatched a good peece of
a doubtful journey which hath lerned well of the
journey the waye. Therefore am I nothing mo-
ued with the mockes of certayne persons which
dispyle this lytell booke, as nothing erudite and
clerkely, chalenge þ it might have bene made of a
chylde that learned his A. B. C. because it entrea-
tech nothing of Dunces questions: as though
nothing without those, coude be done with learn-
ynge. I do nat care if it be nat so quicke, so it be
godly: let it nat make them instruct & redy to dis-
putacions in scholes, so þ it make them apte to
kepe Chyestes peace. Let it nat be profitable of
helping of the disputacion in diuinite, so it make
for a dyuine lyfe, for what good shalde it do to in-
treate of that thing that every mā extremedleth
with: who hath use in handling questions of di-
uinite or what els to al our swarmes of scholme.
There be all well as many commentaries vpon
the mayster of the sentence as be names of deu-
nes. There is neither measure nor number of su-
mularpes, whiche after the maner of poticaries
mingle of seueral tymes sondry thinges together, and
make of olde thinges newe, of newe thinges olde
of one thinge many, of many thinges one. Howe
can it be that these greute volumes instructe vs
to lyue well, and after a Chyesten maner whi-
che a man in all his lyfe can nat haue lesse ones
to lobe ouer. In lyke maner as if a physycyan
I.iii. shalde

Epytall.

Shulde prescribe vnto hym that lyeth sicke in pa-
 sell of death, to redde, *Jacobus de pacibus*, or such
 other lyke volumes, sayeng that there he shulde
 fynde remedy for his disease: oure in the meane
 tyme the patiente dyeth, wantynge presente re-
 medye wherwith he mighte be holpen. In suche
 a fuggiue lyfe it is necessary to haue a redye me-
 dycline at the hande. Howe many volumes haue
 they made of restitution, of confession, of selau-
 der, & other thynges innumerable. And though
 they boult and serche oure by pece in alle euery
 thyng by it selfe, and so dyspyne euerie thyng
 as if they mistrusted all other mens wylde, yet as
 though they mistrust the goodnes and mercy
 of god, whyles they do prescribe howe he ought
 to punishe and rewarde euery faulte either good
 or bad: yet they agree nat amogest theiues, nor
 yet somtymes to open the thing plainly, if a man
 wolde loke vnto vpon it, so muche dyscrepancy
 both of wittes and cyrcumstances is there. Howe
 ouer all thowge it were so that they had deter-
 myned all thynges well and trulye, yet helpe
 this that they handle and treat of these thynges
 after a barbarous and vnpleasante fashon,
 there is nat one amongest a thousande that can
 haue any leyle to redde ouer these volumes: &
 who is able to deale about with him wylde se-
 cunde the worke of saint Thomas. And yet there
 is no man but he wylght to vse a good lyfe, to the
 whiche they wylde that the waye. Wylde be
 playnt and open to euery man, and that nat by
 inexplorable crokes of dysputacyon, nor able
 to be resolved, but by a lene and spacye fashon
 and charyte nat sayed whom hope dothe fol-
 lowe whiche is neuer assumed. And finallye,
 let the great doctors, whiche muste needs be
 but

The great
 volumes.

Epytall.

but fewe in compariſon to all other men, And yet
and help them ſelf in thoſe great volumes. And
yet neuertheleſſe the vnlearned and rude mul-
tude whiche Chryſte dyed for ought to be prou-
ded for, and he hath taught a greates portion of
Chryſtian vertue which hath inflamed me vnto
the loue thereof. The wiſe hynde whan he dyd
teache his ſon true wyſedome toke muche more
payne in exhortyng him thereunto, than in ſea-
ching him, as who ſulde ſaye that to loue wyſe-
dome were in a maner to haue attayned it. It is
great ſhame and rebuke both for lawiers and al-
ſo philoſophers, that they haue of a ſet purpoſe, and
for the honours, made theiſe arte and ſcience full of
differenſie, and harde to be attained or come by
to the intent that both theiſe gaynes and aduan-
tage myght be the more plentiful, and theiſe glo-
rye and prayſe among the vnlearned people the
greater: but it is a muche more ſhamefull hynde
to do the ſame in the philoſophy of Chryſt. But
rather contrariwiſe we ought to endeuer our ſel-
ues with all our ſtrengthes to make it ſo eaſy as
can be, & plaine to every man. For let nat this be
our ſtudye to appeare leamed our ſelues, but to a-
lure many to a chryſten mans life. Whereas
eyon and ordinaunce is made now for warre to
be made againſt the Turkes which for what ſo-
euer purpoſe it is begon, we ought to praye, nat
that it may turne to the profite of a fewe certeyn
perſons, but that it may be to the comon and ge-
nerall profyte of all men. But what thynke you
ſulde come of it, if to ſuch of the as ſhal be over-
comen (for I do nat ſuppoſe that they ſhall all be
killed with wepōns) we ſhal lay the wothes of
Occam, Durandus, Duns, Gelyſe, Aluarus
or any ſuche ſcholar men, for the intent to byp-
pſe them

The theologie
appertayneth
to fewe men
but the ſalua-
cion appertay-
neth to all.

Theſe be no-
ted that of pur-
poſe make the
ſcience which
they profeſſe
obſcure and
harde.

The warre
againſt the
Turkes

1570

Epyll.

The dyscorde
amonge chry-
sten men.

The lyfe vied
amonge chry-
sten men.

them in munde to take cōfession vpon the
what shal they ymagin and thinke in thei myn-
des (for surely euen they, though they be naught
eis, are men and haue wyf and reason) whā they
shall here those thorny and embrous inextrica-
ble subtyll ymaginacions of instance, of coy ma-
lytes, of quibdytes, of relaxation: namely whā
they shall se these great doctours and teachers of
religion and holynesse so larte ynagering, and of
so sondy opinions among them selfe, that often
tymes they dispute and reason so longe one with
an other vntyl they change colour & be pale, and
ruffle one an other, spitting eche at other and so
nally dealing buffettes and blowes eche to other.
whā they shall se the blacke freers fight & scolds
for their Thomas, & than the gray freers mate-
ched with the defending on the other party their
subtyl & feruēt hor doctours, which they cal sers-
phytes, some, speaking as reals, some as nomi-
nals, whā they shall also se the thing to be of so
great difficulty & they can neuer discuss it suffi-
ciently with what wordes they may speke of christ
as though one did deale of had to do with a way-
warde spyte which he had repyled vpon vnto his
owne dyscrecyon, yf he dyd sayle neuer so lytell
in the prescripte wordes of consurpunge, and nat
rather with our moke mercyfull sauoure, whi-
che despyeth nothinge els of vs but a pure lyfe
and a symple. I beseeke the forche loue of God
whe we what shall we bynge abbottes with all
these rekenynges, speccallye if our manere and
our lyfe be lyke to the proude doctrine and lea-
nyng, and if they shall se and well perceyue our
ambitious & desirous desire of honoure by our gog-
gousnesse more cheare any tyant dyd discorde
enemies and conuolences by our bypynge and
pollynge

Epistle.

selling, our lecherousnes by the defiling of may
 dens and wines our cruelties by thoppessions,
 done of vs, with what face or howe for shame
 shal we offer to them the doctrine of Christ, whi
 che is farre aways contrary to all these thynges.
 The best way & most effectuell to overcome and
 winne the Turkes shuld be, if they shal perceiue
 shing which Christ taught & expressed in his ly
 ding to mine in vs. If they shal perceiue that we
 do nat highly gaze for their empyres, do nat des
 syre their golde & good, do nat couet their posses
 sions, but that we seeke nothing els but euen their
 soules helth, and the glory of god. This is that
 right, true and effectuous diapnitie, by which in
 tyme passed subdued vnto christ arrogante and
 proud philosophers, & also the mighty and intui
 sible princes. And if we thus do this shal Christ
 euer be present and helpe vs. For truly it is nat
 mete nor conuenient to declare our selues christe
 men by this profe or token, if we kyll very many
 but rather if we save very many: nat if we sende
 thousandes of herben people to hell, but if we
 make many istraie faithfull: nat if we cruel curse
 and excommunicate them but if we with deuout
 prayers and with al oure herres desyre their hel
 the, and praye vnto god to sende the better minde
 bee. If this be nat our intent it shal sooner come
 to passe that we shal degenerate and tourne into
 Turkes our selues, than that we shal cause
 them to be Christen men. And all though the
 change of warre, whiche is euer doubtfull and
 vncertaine, shuld fall so lachelye to be that we
 hadde gotten the victory, so shuld it be brought
 to passe that the byshoppe of Rome & demyn
 on and hye cardynals myghte be enlarged but
 nat the kyngedome, of Christ whiche shuld be
 I. v.

with what are
 tylerie chelye
 the turkes
 ought to be
 overcome.

The part of a
 Christen man
 is to save and
 nat to destroy

The kingdom
 of Christ.

floze Methe

Epythell.

**The kyngdome
of Chyrche.**

floweth and is in prosperite, if saythe, lone
peace, and charite be quicke and strong: which
thyng I truste shalbe brought to passe by the
good governaunce and prouysyon of the Wyse
Mopp of Rome Leo the tenth, vnlesse the great
trouble and rage of worldly busynesse plucke him
frō his very good purpose an other way. Chyrch
doth professe to be prynces and heade hym selfe
in the heavenly kyngdome, which neuer doth flo
rith but whā celestial thynges be auanced. For
Chyrch dyd nat dye for this purpose, that goodes
of the worlde that ryches, that armure, and the
rest of rustyrnges shoulde be in the handes of
certaine prynces which thynges were wont to be in the handes of
the gentyle, or at the lest among lay prynces, nat
much dyfferyng from gentyls. But in my mynde
it were the beste, before we shoulde rpe with
them in battayle, to attempt them with epythels
and some litle bokes, but with what maner of es
pythels? Nat with thyrnyng pythels; with bokes
ful of tynnyng but with those which might shewe
fetherlye charite, and resemble the very heere
and mynde of Peter and Paul, and whiche
shoulde nat onely pretende and shewe outwardely
the tytle of the apostles, but whiche also shoulde
sanoure and tast of the efficacy and strengthe of
the Apostles. For because I do nat knowe that
al the true fountaine and vaine of Chyrches Phi
losophy is hydde in the gospels and the epythels
of the apostles. But the straunge maner of wyse
and often tymes, the troublous speakhynge, of
dyuers croked figures and tropes be of so great
dyfficulte, that often tymes we our selfe also
must labour ryght sore, before we canne per
ceyue them. Therefore in myns oppynyon the
best

**The difficulte
of holys scrip
ture.**

Epistle.

Beste were that some, bothe well learned men
and good of learning, shoulde haue thys wyse as
signed and put vnto them, to make a collecty-
on and to gather the summe of Chyestes Phy-
losophye oute of the pure fountayne of the Gos-
pell, and the Epistles, and mooste approued in-
terpretours, and so playnlye, that yet it myghte
be clearkelye and erudyte, and so bryefelye, that
it myghte also be playne. Those thynges whiche
concerne saythe or velleue, lette them be concey-
ned in a fewe articles. Those also that apper-
teyne to the maner of luyng, let them be shewed
and taught in fewe wordes, and that after such
fashyon, that they maye perceyue the poeke of
Chyest to be pleasant and easy, and nat geruous
and paynfull: so that they maye perceyue that
they haue gotten fathers, and nat tyrannys, tes-
ters, and nat robbers, pylles nor pollers, and
that they be called to theyr soules helthe and not
compelled to seruitude. Undoubted they also be
that neyther their hertes be of so hardenon or a
damaunt, but that they maye be moltyfyed and won
with benefytes and hyndenes, wherewith such
berpe wyld beasts be wazen gentill and tame.
And the most effectuous thyng is the true herpe-
tye of Chyest. But let the byshop of Rome also
commaunde them whom he appoynteth to this
business, that they neuer swarne nor go from the
true patron and example of Chyest, nor in any
place haue anye respect to the carnall affectes
and despyes of men. And suche a thyng my-
nynde was about to byng to passe as well as
I could, when I made this booke of Enchyrydyon.
I byd se the common people of Chyest dome
not only in effect, but also in opinions to be cor-
rupted. I considered the mooste parte of those
which

The bryefenes
of Chyestes
doctryne.

The Turkes
be mas.

The corrup-
tion of the
worlde.

Epyll. 1

whiche proffesse them selfe to be pastoures, and
doctours to abuse the tytles of Chyriste to theyr
proper aduantage. And yet wyl I make no men-
tion of those men, after whose wyl and pleasure
the world is ruled and tournd vp and downe,
whose wyse thowghe they be neuer so manifeste,
a man may scarcelye once winche. And in such
great darkenesse, in such great troublous ruste-
ryng of the world, in so great diuersitie of men-
nes opynions, whither shulde we rather flye for
succoure than to the very greates and sure author
of Chyristes doctrine, which is the gospel & who
beinge a good man in dede, dothe nat le and la-
ment this marueylous corrupte world & when
was there euer more tyllany & when dyd anye
reigne more largely, and lesse punyshed & when
were ceremonies at any tyme in more estimacy-
on & when dyd our iniquitye so largelye flowe
with more libertie & when was euer charytye so
cold: what is brought, what is redde, what is de-
creed or determined, but it cattereth and sauoureth
of ambycyon and lurre: Oh howe unfortunate
were we if Chyrist had nat lefte some sparkes of
his doctryne vnto vs, and as it were lyndle and
enclasting daynes of his goodly minde. Whereto
therfore we must enforce our selfe to know these
sparkes, leauing the coles of mens fantasies. Let
vs seeke the paynes vntyll we fynde frethe was-
ter whiche sprayngeth into curtiayinge lyfe, we
driue and dryge the grounde maruylouslye depe
for to plucke out ryches, which wryteth vnto vs.
And shal we nat labour then the ryche earth of
Chyriste to geate out that thyng which is the
louers helth? There was neuer no floure of wy-
ces that dyd so ouercome and quenche the heat
of charytye, but it myght be restored agayne as
this

The sure
maker.

In thynges
confused we
must haue re-
course to the
euangelystes.

Byfkill,

this founte stone: Chyft is a ftone, but this ftone
hath sparkes of celeftiall fyre, and bagnes of ly-
uely water. In tyme paffed Abrahams in euerie
lande byd bygge pyres and holes, ferchpuge in
euerie place the vaines of liuely water: but thofe
fams beyng stopped by agayne by the philisti-
ans with earthe, Ifaac and his feruauntes byd
delue agayne, and nat being onely content to re-
ftore the olde, byd also make newe. But than the
philiftians byd fcolde and chyde, yf he byd nat
ceafe from bygginge. And in this our tyme we
haue philiftians, which do pferre the naughtie
earth to the lyuely fountaynes, euer thofe which
be worldly wyfe, and haue they respect to earth-
ly thinges: and wryng and wryll godes doctryne
and his gofpell to they carnall affections ma-
king it ferue to thefe ambition, bolftreng by ther
with thefe filthy lurre and tyranny. And if nowe
any Ifaac or any of his family fould dig & find
fome true and pure bayne by and by they biable
and cryme agaynst him percepynginge ryghte well
that, that bayne fhall hurte they aduantage.
fhall hurte they ambition, all thonghe it make
newe fo muche for the gloire of Chyft, ftrength
wofe they call in naughtie earth and with a cor-
rupt interpretation, they ftoppe by the way, and
dye away the dygger or at the leaft they make
it fo muddy with claye and fylthynes: that who
fo euer drynkeeth thereof, fhall drawe vnto hym
more fyne and naughtynes, than he fhall good
lycoure. They wyl nat haue thofe which thurft
and defyre rightousnes to drynke of the pure ly-
coure: but they byng them to they olde wyne &
all to troden cifternes which haue broken fones
and moyer, but water they haue none. But yet
for al this, the very true chyldren of Ifaac, that
is the

Corineth. i.

Genefye. xvi.

Genefye. xvi.

The philiftians of our tyme.

byre.

Epyll.

is the true worshippers of Christe, must nat be
weyrd and dysuene away from this labour, for
verily even they whiche chust naugbry eat th in
to the fountayne of the gospell, wolde be rosted
the very worshippers of Christ. So that in dede
hithynge nowe a daye is moze peryllous, than
to teache muche Christs learnyng. So great
lye have the phillistiane menapleth syghtyng for
the earth, purchage earthly thinges for celestial
and menues inuencions for godes commande
mentes: that is to say, nat teching those thinges
whiche make for þ gloze of Christ but those thin
ges whiche be for theyr owne aduantage whiche
be pardons, compositions, and such lyke pelfare.
And this they do so muche moze peryllouslye by
cause they cloke their couetousnes with þ titles
and names of great and myghty prynces, ye and
of Christe also hym selfe. But there is no man
that dothe moze or better scrupce vnto, dysuene
or that deserueth moze thanke at theyr handes
than he doth, which endeuours hym selfe al that
he can that the people may obedyentlye do theyr
duty to God and theyr prynces, and vertuous
lye increase in welth and prosperyte and so to
lyur in vntte together. But some of the floke of
schole men, wyl here speake agaynst me, sayenge
it is easie to any man to geue general preceptes
what is to be desired and what is to be eschewed
but what shalbe answered thā to those that aske
counsel for so many fortunes and chaunces. First
I answer, that there be moze dyuersa kyndes of
such worldly besynesses, than that any lypynge
person can geue dyrect and sure answer to eche
one of them. Secundarily, there is such dyuersi
tye of circumstances, which if a man do nat know
it is nat well possyble to make answer. In con
clusion

The marchan
tes of pardons.

A man can
make no cer
tain answer to
every thyng.

Epythelle

clerkyn, I doubt greatly whether they them selves have any sure answer that they may make saynge they dyffer in so many thynges amonges them selves: And they also which amōgest them be of the wiser sort, do nat than answer: This we Mall do, this ye Mall nat do, but of this maner. This is myne opynion were the better, this I suppose to be intollerable. But if we have that symple and byght cpe whiche the gospell speaketh of, if the house of oure mynde have in it the candel of pure sayth sette vpon a candellpycke, all these ryfles Mall easely be putte awaye, and asuoyded as it were cloudes or mistes. If we have the rule and pasture of Chyestes charpyte, so it we may apply and make meete all other thynges right easly. But what wyl ye do when thys rule doth nat agre with those thynges, whiche he hath commēlye v̄sed, so many hundreth yeres; and whiche he ordeined and establisshed by the lawes of prynces, for this thing chanceth very ofte. Ye must nat condemne that thinge whiche prynces do, in executyng theyr offyce, but agayne do nat corrupt and desple the heuenly, philosophi with mens dedes. Let chyst cōpue and abyde as he is in dede, a verie centre or myddle poynte v̄moued hauinge certayne cycles gofenge rounde aboute him more nat the marke out of his owne place. Those whiche be in the fyrste cycle next to the centre (that is to saye nexte to Chyst) as prestes, and Byschoppes, that truely preache Goddes worde, and such to whom it belongeth to salome the lambe whether so euer he Mall go lette them embrace and holde faste that most pure parts, and so farre forth as they maye, let them communicate and plentifullye geue the same vnto theyr nexte neyghbours. In the seconde

The lyghte of
saythe.

Chyste is the
centre three
cycles.

The fyrste of
men of the
Church.

The seconde
of Prynces,
cycle

cythre, let all temporall and lay persons be wholy
 in keeping warre and making lawes after a cer-
 tayne manner so farre as they can, yett with
 rightfull dattable they dyne awaye the com-
 munes, and defraude and mapnypne the publycke
 peace, & tranquillite of the comune welch as els
 when with punishment accordyng to the lawes
 they punish malefactours and cruel doers. And
 yett because they can not chole but of necessity be
 occupied, and busied in suche thinges as be sor-
 ned, with the most vyle dygges and fylth of the
 earth, and with besynes of the worlde: it is les
 perdonous lest they fall some what further of from
the centre and marke, lest they make someynes
warre for their owne plecture, & not for the com-
munne welch, lest under the pretext of iustice they
vle cruelty vppon those, whome they myghte re-
foyme with mercy: lest under the title of loyaltie
 they ppll and poll these people, whose gooddes
 they ought to defende. And more ouer, as Christ
 Sacrdotes. lyke the founteyne of euell synge fyre, dothe
 drawe nerte vnto him the order of prestes, and
 maketh the of lyke nature, & is to say, pure and
 cleane fro al corruption of worldely dygges and
 fylthynes. So in lyke case, it is the office of pre-
 stes, and specialle of the hyghest, so muche as
 they can, to cal and drawe vnto them those that
 be pynces, and have power and auctorite. And
 it is fortune at any tyme, that warre do ryle so-
 deny in any place, let the byshoppes endeuour
 them selves, so muche as in them is, cythere to
 ende the stryues and verpouces withoute shed-
 dyng of bloude: or if that can not be brought to
 passe, by reason of the great roymes of worldely
 besynesse, yett let the so do, that as lytle blode as
 may be shedde, And that the warre may moyste
 be

Byfall.

he broughte to an ende. 41. In tyme paste them
bishops and curates had place even in full pri-
ncipalmentes; and had gotten byuers tymes (as
saint Augustine plainly in his epistle doth set-
tle) the satisfactions from the handes of tempo-
rall iudges. For some thynges there be so neces-
sary vnto the order of the commune welth that
partly not yet Christ dyd dissimule at them, and
partly he put them from him and partely ney-
ther approunge nor dysallowinge them, dyd in
maner wycke and loke besyde them. He wolde
not knowe the money of Cesar, nor the scripture
vpon it. The tribute he commanded to be paid
if it were due and due, as though it shoulde pertaine
to him so that god had his duty. The woman
take and founde in adultery, he neither condem-
ned, neyther openly absolved, but onely dyd byd
her that she shoulde no more do so. Of those whiche
were condemned of poppe, whose bloude
he entremingled among theyr sacrefyses, he ney-
ther saide, it was well done nor euill but onely
shetted euery man, that they shoulde be punys-
shed with a lyke destruction, if they dyd nat re-
mende. Moreover, whan he was despyed to de-
uide the inheritaunce betwene the two byethren
he playnly refused it, as an vnworthye thyng
for him to geue iudgemente of suche grosse mat-
ters, whiche dyd teache thynges heauenlye. And
also of the other parte, there be certayne thynges
whiche he openly abhorred, as the rousious
pharisees, the hypocrites, the proude ryche fol-
kes, sayenge vnto them. Wo be vnto you. He
neuer rebuked the apostles more sharpe, than
whan they wold haue ben strenged, or whan they
were ambitious, whan they asked him whether
they shoulde commaunde tyme to be sent downe from

Augustine.

what thynges
they shoulde
paye to the heade
of the church.

what thynges
Christ openly
rebuked.

Epystell.

heaven, to burne by the cype from whence they were shut forth he answered and said to them ye know nat of what spirite ye are whā Peter was about to cal him vnto the world fro his passion suffering, he called him an aduersary whan they contended about the premyence, which of them shoulde be the best, howe often and howe many waies toth he call the backe to a contrary mynde. And other thinges there be which he teacheth and commaundeth openly to be obserued: as nat to resist euil, to do good to thyne enemies, to vse meekenes of minde, and other like. These must he be parted in sondre, and euery of them set in orde in his owne place. Let vs nat therfore straggle wayes make Chryst, an auctoure of all thynges which he done by princes and tempozall officers not defende it (as we call it) to be done by Gods lawe. They dele and meddle with many thinges which be lowe and grosse, nat all togyther of the verpe purenes of a chrysten man yet they be nat so to be rebuked, in as muche as they be necessarye to the maintenaunce of orde to be obserued. For we be nat by the ministring of theyr office made good all be it, that by them it is caused, that we be lesse euill, and that they which be euill do lesse hurte and nopaunce to the commune welth, and therfore they also ought to haue theyr honoure, bycause they do some what serue the iustyce of god, & the publike and comune tranquillite, without the whiche, somtyme these thinges be troubled and vexed, which belong to godly holynesse. They muste be honoured whan they do theyr office: and if somtymes they vse theyr power for theyr owne pleasure or piospice, yet peraduenture it were the beste to suffer them least moze hurte shoulde sprynge therof, for there appereth an yma

what thynges
chryst teacheth
of euyle.

Princes lawes
or of the mean
sort of thinge.

Euill rulers
must be suf-
fred.

Epistell.

ge; or rather a shadowe of the denyne lustyee in
them, which iustice yet ought to wyne moze crys-
tently, and moze purely in the lpyng and lawes
of prestes. An ymage dorhe of an other maner
shewe in a myreour of glasse, than it doth in yron.
And in the thyde cicle must al the commune peo-
ple be, as the most grosse parte of all this worlde
but nat yet so grosse, but that they persepne, vnto
the mysticall body of Christ for the eyen be nat
onely members of the body, but also the legges, the
feet, and the prey parties. And those whiche be
in the thyde cicle, we oughte to suffere in theyr
insepmyte, that as muche as is possyble, we do
call them vnto those thynges which be moze ap-
proued of Christ. For in the mysticall bodye, he
that but late was the fore maye be the eye. And
lyke as the princes, if they be nat al the best must
nat with chydynge be exasperate lest (as saynte
Augustyne sayth) whā they be moued, they styre
vp moze peryllous tragedies, so the weke people
lyke as Christ suffered his a poulles, and nourys-
hed them, must be suffered, and after a father-
ly maner cheerished, vntyl they were moze aged;
and stronge in Christ. For godlynes and hath
his infancy, it hath mene age, it hath ful strength
and perylte age, yet all men after theyr degree
must endeuoyre them selve to attayne and come
vnto Christ. The elementes haue euery one hys
proper place, but the fyre which hath the highest
place by lytell and lytell drawethe all the other
vnto him, and so much as he can, tourneth them
into his nature. The cleare water he tourneth
into the aye, and the aye claryfied, he transfour-
meth into his owne nature, Saynte Paule doth
in manye thynges suffere and pardone the Co-
rinthians, but in the meane season putyng

W.ii.

by Terence

The thyde
cicle,

The weyke
must be for
borne.

The change
of one element
into an other.

Epystell.

byfference betwene those thynges whiche he dyd
proffer in the name of his Loyde, vnto them that
were perfyte, and those thynges whiche he dyd
pardon, that were wyrtten in hys owne name,
vnto them that were yet weak and yonge in
Chryste: but euer in this tryste, that they shoulde
profyte and go forwarde to more strengthe and
perfection. And also he trausaplethe agayne,
to bypnyge forth the Galathians vntyll Chryste
be fastyned in them. Nowe if any manne wyl
thynke this cytle to be more conuenient for prin-
ces, I wyl nat streue greatlye with hym. But
what so euer is without the thyde cytle, is at
all tymes, and in all payntes to be hated, and re-
fused: as ambition, and desyre of money, lecher-
ye, vengeance, enuye, backbityng, and suche
other pestylerces, whiche than onelye be made
incurable, whan they dysguyfed with byser and
cloke of holynes and vertue do crepe into the
cytle afoze spoken: that is, whan vnder the pre-
texte of executyng the lawe and iustyce, we vse
our tyranny, whan by the occasion of relygion,
we prouide for great lucre, whan vnder the tytle
of defendyng the churche, we huntre for worldlye
power, and auctorite: and whan so euer those
thynges be commaunded as thynges pertynyng
vnto Chryste whiche be dysagreyng much from
hys learnyng. Therefore the marke muste be
sette before euery manne, whiche they oughte
to wote of: and there is but one marke, whiche
is Chryste, and hys mooste pure learnyng. If
thou sette forth a worldlye marke, in the steede of
a celestyall marke, than shall there be nothyng
wherunto a man ought iustlye enforce hym selfe,
whiche labourthe to profyte and go forwarde.
Euery man oughte to enforce hym selfe to that
whiche

The marke
may nat be
chaunged.

Epylleil.

whiche is best, and moſte perſyte, that at the laſt,
we may attayne and come to the meane thynges. **All muſt laboꝝ**
And there is no cauſe whye we ſhulde put away **to perſitenesſe.**
any kynde, oꝝ maner of lpyung from this marke.
The perfeccion of Chyſte conſiſtethe onely in
the effectes, and nat in the maner oꝝ kynde of lpy-
unge: it conſpyketh in the mindes, and nat in the
garmentes, oꝝ in meates and drynkes. There be
amonge the monkes whiche be ſcarce able to be
put in the thyꝝde cytle, and yet I ſpake of thoſe
whiche be good, but yet weake, and nat perſyte.
There be amongeſt thoſe that haue had two wy-
ues which Chyſt thynketh worthy to the ſpyte
cytle. For yet in the meane time I do no wrong
to any maner of lpyung, oꝝ profeſſion, though I
propone, and ſette forth afoꝝe euerye man, that
thing which is beſt, and moſt perſyte: Onles ye
wolde thinke Plato to haue done iniury againſt
all cyties, bycauſe in this booke of the gouernynge
of a citie, oꝝ a commune welth, he ſayned ſuch ex-
ample of a commune welth, as yet neuer any mā
could ſe. Or except ye do thinke that Quintilian
hath hurte the hole oꝝdꝝe of oratours, bycauſe he
ſayned ſuch an example of an oratour, as yet ne-
uer was. And though he thou be farre frome the
principall and cheſe patron Chyſt, thou arte nat
yet therfoꝝe caſt awaye, but extimulate and mo-
ued to go forwarde and proſpyte. ſette thou nere
the marke, thā art thou moniſhed and counſey-
led to appꝝoch moꝝe nere foꝝ there was neuer yet
any mā that went ſo farre foꝝwarde, but that he
myghte haue gone muche moꝝe nere the marke.
There is no kinde of liuing, but it hath ſome pe-
rillous pointes annexed vnto it to cauſe mē to be
generate fro the truth. And whoſoeuer ſheweth
thoſe ſcopꝝdons and daungerous popꝝtes, doth

Epyll.

The comune
vices of
dryukes.

Bysshoppes
and other.

Petri. 7.

To whiche vi-
ces the comon
sort of monkes
be prone.
A sentence.

nat derogate of mine, like the honour of the or-
der, nor speake agaynst it, but rather is for the
protector thereof. As the felicitie of princes, is in
daunger to fall into tyrannye, is in daunger and
seopardy of folysomes and flattering, now who
so encretheth those daungers to be eschewed,
doth deserue thanks of the lord of princes. Nor
he doth nat speake agaynst thei maiestie, where
in they glory, which doth shewe in what thinges
they very maiestie dothe consist, whiche also
doth put them in remembrance wherto they were
sworne whan they toke thei auctorite: what is
theyi dutie vnto theyi people, and what they
ought to do vnto theyi offices. The headres and
rulers of the church, haue in a maner affinitye
with two pestilence vices, auarice, and ambici-
on, whiche well perceyving saynt Peter, the pa-
stour and folower of Christ, doth monesthe the
bysshoppes to fede theyi flocke, and nat to pill,
poll, and sle them: Nor that they shulde nat fede
them, because of any fylthy aduantage, but of
theyi fre and redye wyl: nor that they shulde vse
them self as lordes vpon them, but that by the ex-
ample of lyfe, they shulde prouoke them to god-
lynesse, rather than by threatchynge and power.
Doth he than speake agaynst the order of prie-
stes whiche dothe shewe by what meanes, and
howe the bishoppes may truly be great, myghty,
and ryche? Moreover the kynde of religious
men is accompanied most communely (besydes
other enormities) with supersticion, pryde, pro-
cessyng, and backbiting. He dothe nat streyght
condempne theyi maner of lyving, whiche doth
shewe and admonesthe them in what thynges
most true religion doth stande or rest: and how
much the true goodlynesse of a Christyā man is
awaye

Epystell.

away from pyde: and howe farre true charitee
is from all faynyng and discepte: howe much
backbiting and sclaundering and benymousnes
of tonge is contrarie to pure and true holynesse.
And specyallye, yf he shewe what is to be esche-
wed, after suche sobye and discrete maner, that
he do neyther name any man, nor touche any or-
der what thyng is that in this mortal lyfe so for-
tunate and prosperous, but it hath some pesty-
lent thynges annexed vnto it. Therfore lyke as
he dothe nat noye the health of the bodye, but
helpeth it, who soeuer sheweth what thynges
corrupteth health, and what thynges preserveth
it: so he doth nat diswarde menne from religyon
but exhorteth the rather vnto it, whiche sheweth
the corruptous inteccon therof, and also the re-
medyes. For I am informed, that there be dy-
uers whiche so iudgeth of this booke, as though
the preceptes therof shuld withdraue and tourne
awaye mennes myndes from the lyfe of religy-
ouse menne bycause they do nat so moche prayse
and allowe ceremonies, neyther yet mens consti-
tucyons, as some wolde: whiche in dede ouer
muche regarde them. And there can be nothyng
so circumspectlye spoken but that therof lewde
and euill persons done take occasyon, eyther of
quarrelling, or els of synnyng. So that it is dan-
gerfull now a dayes to any man to teache any
thyng well. If a man shulde diswade from suche
warre & batayle, which now of long tyme hath
ben vsed worse than was euer any amongst the
Gentyles, for thynges of no valuer, he shulde be
nated by and by of the pyckequarrelles to be one
of those which thynken, that no warre is lawfull
for a Christian man. For these whiche were the

D. Will.

byngers

A sentence:

The quarrel of
some persons.

Nothing is fre
from the caue-
lacion or leude
persons.

Epytall.

Betrayle.

Pouerre

byngers vp and auctours of thys sentence, we
haue made heretikes, because a Bysshoppe of
Rome. I wote nat who, dothe seme to approue
and allow warre. And yet he is nat suspected nor
noted of heresy, which doth prouoke and fire vp
men to battaile, and bloweth the trumpet there
vnto for euery triflinge matter, agaynst the doc-
tryne both of Chryst, and his apostles. If a man
admonyshe, that this is a dede truly belongyng
to the successor of an apostle, so byng the Tur-
kes, vnto religiō with Chrystes helpe rather thā
with warre. annoys he is suspected, as though he
he assymed nat to be lawefull for Chrysten men
to withstande the Turkes, whā they invade vs.
If a man shewe and prayse the temperance that
was in the apostles, and speke any thing agaynst
the great superfluitie that is vsed now a dayes,
there be that note him for a fauourer of the Ebi-
onites. And if a man exhorte dyligently, that
these which be married, shuld rather be toynd to
gyther, by the consentes and agreynge of theyr
minde, thā by the enbrynges of theyr bodyes,
and purely to vse matrimonie, he is as muche as
myghte be it were made like to virginite, he is
anone suspected to thinke that euery acte of ma-
trimony were sinne, and vnlawefull, as the mar-
cionites did. If a mā do admonyshe that in exer-
cyce and dysputaciōs, specially of diuinity there
shulde be no ambitious partiaitye to ouercome
his felowe, in defendynge hys owne oppynions,
nor no ambityon to shewe what they can do in
controuer places, he is wrongefullie accused, as
though he did condempne vterlye all schole lea-
ning. For sainte Augustyne whā he giueth war-
ning to the logicians, that they shuld beware of
lust to broule and chydre, dothe nat condempne
logike

Epystell.

logike, but sheweth the penylences thereof, that
it myghte be eschewed. Also if a man note, or re-
proue the preposterous and wronge iudgemente
of the comune people, which amonge vertues, es-
tyme those to be of the loweste sort: and contras-
te whiche also amonge vices most sore hateth
and abhorreth those which be the smalleste and
lyghtest, and cleane come, whan they be most ab-
ominable and greuous. None he is accused, as
though he shulde fauoure those vices whiche he
sheweth to be more greuous than other, and as
though he shulde condempne those good dedes
and benefites, to whom he preferreth other more
holy and better. As if a man dyd admonishe and
gyue be warnynge, that it is more sure to truste
vnto good dedes thā to trust to the bisshope of
Romes pardons (which is all togyther vaine) yet
he condempneth nat all thinges but pferreth that
which by Chyristes learnynge and doctrine is of
more certaintie. And if a man do teche those for to
do better which tarpe at home and prouided for
theyr wyfe & children than those whiche go to se
Rome. Jerusalem, or saint James, & that mony
which they shulde spende in that long and per-
pallous iorney, to be better and more deuoutly spente
vpon poore folkes, yet condempneth nat he theyr
good intent, but preferreth that whiche is more
nere to the verye godlynes. And this is a thyng
nat onely used nowe in our tyme, but also in ty-
mes here tofore past to abhorre the vice, as though
there were none other, fauoring vpon the rest, as
they were no vices at al, whan in very dede they
be more detestable, than those whiche we so hate
and abhorre. Saint Augustine dothe complayne
in his epistles, that lasciuiousnes of the fleshe,
is onely imputed vnto the prestes of Iherusalem as a

The subuerted
iudgement of
vertues & vice,

pardons.

They whiche
go to Jerusa-
lem to no gret
thyng.

Only voluptu-
ousnes is ab-
horred in Sa-
cerdotes.

Epytall.

byer, and that the byce of conetousnesse, and
 dishonours be taken well ngyhe for a prayse.
 This specially we speake most agaynst and crye
 out vpon, and exaggrate for and excedyng abho-
 mynable facts, if one touche the bodye of Christ
 wth the same handes, wherwith he hath touched
 the body of an harlot. And there be some ouer ra-
 ggyng bolde, that be nat afrayd openly to affirme
 that it is lesse synne for a woman to comyt car-
 nall acte with a brute beaste, than to lye with a
 preeft. Now he that somthing rebuketh these vn-
 charytiables, both nat therfore famous y nough
 synne of preefts, but sheweth that they regarde
 not those offences, whiche be a great deale more
 to be cryed out vpon. But yf a preeft be a dyceit,
 a fyghter, a brawler, all vnlearned, brownd and
 wrapped in temporall besynnesse, all gyuen to
 the euill seruyce of euill pynnes: yet agaynst
 hym they crye nothyng at all, whiche al togyther
 wo:ld lye, and polluted, dothe handle and entre-
 meddle with holy misteryes, whan a preeft is a
 flatterer, or a prycke quarel, whiche with his bet-
 ter tongue, and false lyes, both hurte the names
 of those whiche neuer offended hym, but rather
 hath done hym pleasures, why do we nat now
 crye out? Oh what an horrible synne is this to
 receyue thy Lorde Godde whiche suffred his
 passyon for synners, with that tongue whiche
 is full of poyson of Hell, and with that mouth
 wherwith thou kyllest and sleest innocent? But
 this euill and vngreatynesse, we sette so lytell
 by, that in a maner those men are even praysed
 for it, whiche profess them selues to be the most
 religious amongst religious men. There is no
 man that denieth but they are to be reprehended
 and soe rebuked, which now they kepe at home
 conuynce,

A sacerdote be-
 yng a dyceit or
 fyghter.

A sacerdote
 prycke quarel.

Epystell.

concupynges, to the euill example of all the com-
mune people, but yet these other euill vyces be
more hateful to God. For he doth therfore saye
that better is nought, which sayth that Honny is
better, & more to be preferred, nor yet dothe nat
aproue the fewer & consayleth the pbeness more
to be auoyded. And it is harde to tel and expresse
how great infection of maners and disposicion,
doth spring of these peruerse and wrong iudge-
mentes. There be dyuers thinges nowe a dayes
receyued into the order of vertues, which rather
haue the viler and apparance of godlynes, than
the nature and strength of it, in so muche that
vnlesse we loke well vnto them, and take good
hede of them, they do quenche and utterly de-
stroye vertue. If it had ben but a lytel pestilence
of religyon, which in ceremonies doth lye coue-
red. Paul wolde neuer so sharpely haue spoken
agaynst them in all his epystles. And yet do nat
we condemne in any place ceremonies, that be
moderately obserued, but that al holynesse shulde
be ascribed vnto them, we can nat suffre. Saint
Augustine dyd phibyte those of þe cleergy which
were in house w hym, to vse any notable vesture
but yf they wolde be commended of the people,
þe they shulde rather byng that to passe by theyr
maners & vertuous lyfynge, than by any sundry
fashyon of rayment. But nowe a dayes it is a
woorde for to se what new & wonderful fashions
of apparell & vesture there be. But yet I speake
nat agaynst that: but this I mernaple of, that
those thynges are so ouer muche regarded & set
by, which perauenture myght by ryght reprehended
And agayne that those thynges be so lytel regar-
ded, which we shulde onely beholde and regarde
I do nat saye agaynst the gray feres & blacke
monkes,

Certaine thinges
hane only
an outwarde
shew of godly
nesse.

Ceremonyes
be of the meas-
ure soure.

Rule of saint
Augustyne.

The rules
of men.

Epystell.

Dyuerfety of
meates

The inferiours
obedience may
not be abused

monkes, that they make much of their owne rule
but because certayne of the regarde more they
owne rules, than they do the gospel, which thing
wolde to God were nat founde in the mooste
part of them. I do nat speake agaynst, this that
some eate fysh, some lyue with herbes, other
with egges, but I admonyshe those to erre, and
to be farre oute of the way, whiche wyl of these
thynges iustifye them selues after the maner of
the iwes, thynkyng them selues better, and pre-
ferring them selues to other, for suche trybles of
mens inuencion, and take it for no default at all
to hurte an other mannes good name with false
lies. Of the dyuerfety of mete and drynke. Christ
never commaunded any thing, nor the apostles.
But Paule often tymes byd bysuade vs frome
it. Christe curseth bytter sclaunderinge, whiche
also all the apostles both detest and abhorre: and
yet that nat withstandyng, we wyl appere re-
ligyous in suche dyngs of meates and in hur-
ting mens fame we be bolde and hardy. I praye
you, thynke you that he whiche both admonyshe
these bothe in generall, nat touchyng any man
and also lounge greiue bothe hurte religyon, who
is so madde, that he wold be accounted eloquent
for shewyng and byngyng to lycht, the byces
that belong to monkes. But these per aduenture
se we, lest they couentes and brethren wolde be
lesse obedyent, and lest also there wolde nat so
manye desyre to be shauen into theyr order. Yet
verrye, no man is more obedyent to hys heade
than he which enspyrred with the holys ghost, is
free and at lyberte true and very charite to both
all thynges wel in word, and suffereth all thynges
refuseth nothinge, is obedyent unto rulers,
nat onely so those that be sover and Gentyl but
also

Epytell.

also to those that be warpe and rough. But yet rulers muste be wylse of thys, that they do nat tourne the obedyence of other menne, into theyr owne tyranny, and that they had leuer therfore to haue them superstitious, than holpe and vertuous, whereby they might be more obedient at a uery becke. They haue pleasure to be called fathers but what carnal father is there, that wold haue his chyldren euer enfantes and yonge because he myght vse his power vpon them at his owne pleasure. And of the other part, al those that purpose to prosper in the libertie of Chryste of this they must be ware, leaue as Saynte Paule dothe admonyshe, they make theyr libertie a cloke or couer to theyr carnall luyunge. Or as saynt Peter teacheth, with theyr libertie, they make a couer and a cloke to malyciousnesse. And be it nat one or two do abuse this libertie, yet it is nat ryghte forthwith, þ al other therfore shuld be euer kept in superstitiousnes and bondage of ceremonies like vnto þ Jewes. And who so euer wil marke it shal perceyue that amongst these religious men no man causeth the ceremonies to be more straitly obserued, than they, which vnder the preceptes therof, be as hynges ouer other, and seruantes to theyr owne bellies rather than to Chryste. Moreover, they nede nat to be asrayde, lest such kynde of offences be nat ynoughe spredde abrode in so great dyscrepance of mennes natures whereby it is caused that nothyng is so vnrasonable, but dyscrets and manpe wyl loue and despyse it, all though they selues ought more to despyse it than they hadde true professours of religion, rather than manpe. But wolde to God that it were prouided and ordayned by a lawe that no manne shulde be taken in suche snares afore he were

The more religious a mā is the lesse he yetteth to ceremonies.

Epystell.

Math. xlii.

All thinge give
place to the
glorie of
Christe.

The fyrste be-
gynnyng of
monkes in
olde tyme.

were twentye yeres of age, before he somthyng
knewe hym selfe, or knewe what the nature and
vertue of true religion is. But these which lyke
vnto the pharises doing their owne belines and
providing for theyr owne ppyttee, wonder about
to make nouyses bothe by see and lande, shall
never sayle of yonge men lackynge experyence,
whom they may allure into theyr bayles and net-
tes, and also deceiue. There be a greates nōber of
foles and simple soules in every place. But I de-
syre euē with al my herte, and I doubt nat but so
to do al that be very good me, that the religion of
the gospel might be so pleasant to every man that
they beynge contented therewith shoulde nat despyse
the religion of blake monks or gray freres. And
I doubte nat but so wolde saint Benedicte and
Frounceis the felowe. Moyses did reioyce that his
owne honour was defaced and bymmed with
the glory of Christ: and so shoulde those other be
gladde, if for the loue of Christes lawe, we set
nothing by mannes constitutions. I wolde that
all christen men dyd so lyue, that these which
nowe be called onely religious shoulde appere liuel
religgyous, whiche thyng euen at this daye is
of scyth, and that in many, for why shoulde I dys-
simule that thyng that is so manifest? And yet
in the olde tyme, the begynnyng of the monastye
coll lyfe, was nothing els but a going a syde into
a secret place fro the cruelties of ydolaters. And
anone after the maner of liuing of religious me-
n which folowed them, was nothing els but a re-
formation and calling agayne to Christ: for the
couetes of ppycces in the olde tyme, were and
declared their christendome in theyr titles, rather
than in their lyuinge. The byshops anone after
were corrupt with ambition & couetousnes and

Epytall.

the comen people also tained and warden colde,
from the charyete, whiche was in the pyrmisus
church: and for thys purpose dyd saynte Benet
seke a solitary life and than after him Bernarde
and after that dyuerse other dyd ascorate them
selues together, for thys entent onelye, that they
myght vse the pure and simple lyfe of Chysten
men. Than after in proceste of tyme, whan they
rythes and cerymonyes dyd encrease, they true
Godlynes and simplenesse dyd abbate and de-
crease. And now as though we se men of religy-
on to be ouer muche oute of good ordre, and to
vse maners lyke vnto gentyles, yet is the world
fylled with newe institutions and kindes of religy-
on, as though they shulde nat fall to the same
poynt hereafter, that other haue done afore the
In tymes passed (as I sayde) a religious lyfe
was nothyng but a solytary lyfe. And now
these be called religious, whiche be all together
drownd in worldly besynesse, vying platyn cer-
tain tyranny in worldly maters. And yet these
for they appaile and title (I can nat tel what)
doth chalenge such holynesse to them selues, that
they accompte all other comparyson no Chy-
sten men at all, whye do we make so strait and
narrow Chystes religion, which he wold haue
so large. If we be moued with magnificel and
hygh termes, I praye you, what thyng elles is
a Cytte but a greate monasterye, Monkes be
obidient to theyr Abbottes and gouernours, the
Cyttyens obey the byshops and curates, whom
Chyste hym selfe made rulers, and nat the aucto-
ryty of man. The monkes lyue in pdeuety, and
be fedde of other mennes lybertye possessyng
that amongeste them selfe in commune, whiche
they neuer laboured or swete for (yet speake

from whence
Ceremonyes
came,

monkes most
wedyte.

A Cytte is a
greate mona-
sterye.

Obedyence, po-
uerie chastite,

Epytell.

Nothinge of them that be bypocrites.) The re-
ceyves bestowe that whiche they have gotten
with theyr greate labour and trauayle, to them
that haue nede, eury man as he is of baptysme
and power. Howe as concernynge the bowe of
chastitye, I dare nat be bolde to expresse what
difference is bytwixte the religious man bymar-
ryed, and the chaste matrymony of the other. And
to be shorte, he shall nat very greatly lache those
thye bowes of mans inuencion, that dothe kepe
and obserue purelye and syncrelye that crysten
onelye bowe, whiche we all, solemelye, make
vnto Christ: and nat vnto man, whan we re-
ceyue our Baptysme. And if we compare those
that be euill of one kynde, with those that be
euill of the other, withoute doubt the temporal
men be muche better. But yf we compare those
whiche be good of the one sorte, with those that
be good of the other, there is lytell difference,
there be any at all: sayynge that those appere to
be more religious whiche kepe theyr religious
and durpe with lesse conceypon. The rest is ther-
fore, that no man folowelye stande in his owne
repte neyther for his dyuersitie of lyuynge from
other men, nor dyspysse or condemne the rule or
order of other mens lyuynge. But in euery kynde
of lyuynge, let this be our commune study, that
eury man accordynge to his power, endeuour
hym selfe to attayne vnto the marke of Christ
whiche is set vp to al men, and that eury man
exhorte other to it, and also helpe other, neyther
enuyng them that ouer runne vs in this course,
nor dysdaynyng them that be weake, and can
nat yet ouer take vs. In conclusion, whan eury
man hath done that he can, lette him nat be lph-
vnto the Pharisey, whom the Gospell maketh
menyon

No kynde of
lyfe oughte to
be reprinted.

The confiden-
ce in our sel-
ues is mooste
pernicious.

Epyll.

thought you of which doth best his good dedes vni-
 versally saying. I saw thyse in the webe, I paynt
 my selfe, and so forth. But after Chyrtres coun-
 cyle, he thus speaks from the harte, and to hym
 selfe, and not to other, saying. I am an vnprosp-
 erous man, for I have done no more than I
 oughted to. There is no man that better trusteth
 in hym than I do myselfe. There is no man fur-
 ther from true religion, than he that thinketh he
 hath to be very religious. No, Chyrtres godlines
 is written at worst point, that when the thyng whi-
 che is worldly, is written vnto Chyrtre, and the
 aduocates of man is preferred vnto the aduocate
 of god, we must al hange of that head, if we wyl
 be true chrysten men. Whosoever, who so euer is
 obedient to a man which doth perswade and cal-
 him vnto chryst, he is obedient vnto chryst and nat
 vnto man. And who so euer doth tolerate and
 suffer those men which be subeyl, cruel and impe-
 rious, teachinge that thing which maketh nat for
 religion, but for theyr tyrannye: he vseth the pa-
 cience more for a chrysten man, so that these thin-
 ges which they commaunde be nat utterly wicked
 and contrary to Chyrtres doctrine for the it shal
 be conuenient to haue that answers of shapoules
 at hand: we must rather be obedient vnto god,
 than to any man. But we haue longe ago passed
 the mesure and quanty of an epyll, so greatly
 the tyme disceiteth vs, whyles we comon & talke
 most plesantly with our welbeloued frende. This
 booke is sent to you in frobent^r print, as though
 it were neuer borne again much more ornaate and
 better corrected than it was before. I haue put
 into this booke fragments of myne olde study
 in french poesy. I thought it moste conueny-
 ent to adde thereto some such as it is) vnto

how farre pre-
 lates must be
 obeyed.

Epyllle

you, that who so ever shall take any preceptes to
 lyue well of. **Escamus**, shalde haue an example
 ready at hande of our father **Moltius**. Our **Loide**
 preferre you good father, the honour and the
 myppes of all religion. I pray you counnyll **Se-
 pidus**, that he be wise, that is that he as fast as
 he hath begonne: and so **Moltius** shalde
 speke also that he prepare at his armys to fight
 mostly with the **Turkes**, for as much as he hath
 kepte warre longe ynough with heuers of sun
 subynes. And I haue great hope and truste to see
 him ones a **Byschoppe**, and to ryde vpon a myle
 and to be set hygh in honour, with a myster
 and a croffe. But in earnest I pray you to
 commaunde me hertely both vnto **Wales**
 so them and vnto **Wales** and the rest of my
 frendes, and in your deuout prayers
 made to **God**.
 I praye you remember **Escamus**, and praye
 for his soules helthe. At **Walsle** the 11
 men of the Assumption of our lady
 in the yere of oure **Loide**
 God a thousande
 and
 eightene.



Enchiridion

Here foloweth the table of
this present booke.



We must watch and loke aboute bo
euer moze while we be in this lyfe.

capitulo. i.

Of the weapons to be vsed in the
warre of a chrysten man.

cap. ii.

The fyrst poynt of wisedome is to
knowe thy selfe, and of two maner wisedomes,

cap. iii.

the true wisedome, and the apparent.

Of the outwarde and inwarde man,

cap. iiii.

The dyuers tyte of affectyons.

cap. v.

Of the inwarde & the outwarde man, and of the
two partes of mā pured by holy scripture.

cap. vi.

Of the thre partes of man, the spiryte, the soule
and the fleshe.

cap. vii.

Certain general rules of true chrystendome,

cap. viii.

Againe the euyl of ignorance, the i. rule.

cap. ix.

The seconde rule.

cap. x.

The thyrde rule.

cap. xi.

The fourth rule.

cap. xii.

The fyfte rule.

cap. xiii.

The sytthe rule.

cap. xiiii.

Of certayne opponyons mete for a good chrysten
man.

cap. xv.

The seuenth rule.

cap. xvi.

The eyght rule.

cap. xvii.

The nyneh rule.

cap. xviii.

The tenth rule.

cap. xix.

The eleventh rule.

cap. xx.

The twelfe rule.

cap. xxi.

The thirtenth rule.

cap. xxii.

The fourtenth rule.

cap. xxiii.

The fyfteenth rule.

cap. xxiiii.

Rules

End,

The

Rules

The table.

The tenth rule.	cap. xxb.
The eleventh rule.	cap. xxvi.
The eighth rule.	cap. xxviii.
The ninth rule.	cap. xxviii.
The twentieth rule.	cap. xxix.
The xxi. rule.	cap. xxx.
The xxii. rule.	cap. xxxi.
Remedyes agaynst certayne special synnes and synt agaynst bodely lust.	cap. xxxii.
A more recapitulacion of the remedyes agaynst the flame of lust.	cap. xxxiii.
Agaynst the entpyng and prouokynge vnto a uauyse.	cap. xxxiiii.
The recapitulacion of the remedyes agaynst the vyce of auarice.	cap. xxxv.
Agaynst ambycyon or desyre of honoure and auctoryte.	cap. xxxvi.
Agaynst elacion, other wyse called pryde or swel lynge of the mynde.	cap. xxxvii.
Agaynst wythe and desyre of wythe and ven geaunce.	cap. xxxviii.

Remedies
agaynst
Certayne
Special
Synnes.

FINIS.

CA COMPENDYOUS
TREATYSE OF THE SOV
dyour of Chryst, called Enchi
ridion, Whiche Erasmus of

Roterdame wrote vnto
certayne Courtyer,
a freende of
hys.

Chou

Capitulo. 1.

Thou hau desired me with fervent
studye singular belowd brother in
Christ, that I shoulde describe for
the, cōspendously, a certayn crafte
of vertuous lyving, by whose helpe
thou mightest arrayne a vertuous

*A coaste of
pericious living*

*Egipte betoken
net is synfull
lyuynge.*

mynde, accordyng to a true Chryster man. For
thou sayst that thou arte and hast bene a grete
whyle wery of the passyme of the course, & doest
compassse in thy mynde, by what meanes thou
mightest escape Egipte withal her bothe byes and
plesures, and be prepared happely with the cap-
taine Moses vnto the journey of vertue. The
more I loue the, the gladdier I am of this thyne
so holy a purpose, which I trust (ye without our
helpe) be that hath vouches safe to styte it vp in
the, shal make prosperous, and bring to good effect
Notwithstanding yet haue I very gladly & wyl-
lingly accomplished thy desire, partly because thou
art so great a frende of mine, partly also because
thou requirest so charitable thinges. Nowe en-
force thy selfe, and do thine endeuour, that ney-
ther thou misse seme to haue desired my seruyce,
and durst in vaine, neither I to haue sacrificed thi
mynde without any fruit, ye let vs bothe indiffe-
rently beseeche the bentagne spirite of Iesu, that
he doth put holisome thinges in my mind, whyle
I wryte, and make the same in the of strengthe
and efficacy.

*The lande of
promission syng
nysse the
lyte.*

We muste watche and loke aboute vs euer
more, whyle we be in this lyfe

Capitulo. 1.

The first popur is, we must wodes haue in
mynde continually, that the lyfe of man is but a
tall men is nothing, but a certayne perpe-
tual exercise of warres Job witnesseth, a war
E.iii. your

*The lyfe of
man is but a
warfare sayth
Job. vii.*

Euchiridion.

For in the steede of robes & parrisons, we tumble
and wallow in our bedden, and in the steede of sal-
letes and harde armour, we be rowned with
robes and frefhe fflowres, bathed in damaskes
rose waters, smoked in pommanders and with
muskeballes, chaunging popnetes of warre with
rest and p[er]dure & in the steede of weapons belon-
ging to the warre we handle and take vnto vs
the vnhardy harpe, as who say, this peace were
net of al warres the most shamefull. For whoso
euer is at one with vyces: hath broken the trothe
made betwene him and god in tyme of baptisme.
And thou oh mad man cryest peace, peace, when
thou hast God thyne enemye, whiche onely is
peace, and the author of peace, and he him selfe
with open mouth cryeth the contrarie, by the
mouth of the prophete saying, there is no peace
to spynners or wyched persons whiche loke nat
god. And there is none other condicyn of peace
with him except that we (as long as we warre in
the forresse of this bodye) with deadly hate, and
with al our myght, kepe batayle & fyght agaynst
vyces. For yf we be at one with them, we shall
haue him whiche onely bring our frende, maye
make vs blessed, and bring our so, may destroye
vs, our double enemy, both by cause we stand on
theyr syde, which onely can neuer agree with god
(for how can fyght and darlines agree) and also
by cause we as vices most vnhynde, abyde nat by
p[ro]messe p[ro] we made to him, & wychedly bryke
the p[ro]mysement which was made in p[ro]testaci-
on and holp ceremonies. Oh thou chylder man
rememb[er]st thou nat when thou were p[re]sted &
consecrate with the holp mystryes of the foun-
tayne of lyfe, how thou boundest thy selfe to be
a faythfull souldyere vnto thy captayne Christe

There is no
peace to wy-
ched persons.

In tyme of
Baptisme we
professe with
p[ro]testation to
fyght eny v-
ice the stan-
dard of Christ.

Capitulo. i.

to whome thou owest thy lyfe thy selfe, bothe by
cause he gaue it the, and also bycause he restored
it agayne to the, to whom thou owest more than
thou art able to paye, commeth it nat to thy
mynde, howe when thou were bounde with his
sacramentes, as with holpe gyftes, thou were
sworne with wordes for the nones, to take the
part of so curtesie an Emperour, and that thou
shouldest curse and banne thyne owne head, despy-
eing vengeance to fall vpon thyne owne selfe, if
thou shouldest nat abyde by thy promesse? For what
intent was the sygne of the crosse pynted in thy
forehead, but that as long as thou liuest thou shouldest
fight vnder his standerde? For what intent
were thou anoynted with his holy oyle, but that
thou shouldest euer shaldest wraistle and fight agaynst
hye. What shame, and how great abhominacy-
on is it accounted with al men, if a man forsake
his kyng or chiefe lord? why settest thou so light
then by the captayne Christe? neyther kepte
downe with the feare of hym, sayinge he is god,
nor refraynyng for the loue of him, sayinge for
thy sake he was made man: yea and sayng thou
blasphemest his name, thou oughtest to remembre
what thou haste promysed him, why departedst
thou away from him like a falsc forsworne man
and goest vnto thyne enemye, from whence he
ones redemed the, with the ransome, of his
precious bloude? why doest thou so ofte a rene-
gate waite and fyght vnder the standerd of his
adversary, with what face presumest thou to set
up contrary baners agaynst thy kyng, which for
thy sake bestowed his owne lyfe, who so euer is
sworne to his part, as he sayth him falsc. Lu. xi. Na
th agaynst hym. And he that gathereth nat in
him, shall surely abyde. Thou warrest nat onely

Badges and
sygnes of bap-
tisme.

The name of
Christe oughte
to put vs in re-
membrance.

Enchiridion.

**Achilles slew
Hector.**

so cruel, yet regrett he but on thy goodes and bod-
dy onelpe, what moze than that coulde cruel A-
chilles do to Hector. But here the immortal part
of the is assaured, and thy carcas is nat drawen
about the sepulchre as Hector was, but thy bo-
dy & soul are together cast downe into hel. Ther
the great calamite of hurt is, that a swerde shall
seperate the soul from the body, here is taken fro
thy soul the lyfe, which is god him selfe. It is na-
turall for the body to dye, which if, no man kyll,
yet must it nedely dye. But thy soul to dye is ex-
treme mysery, with how great cautell shoulde we
the woundes of the body, wth how greate diligēce
cure we them, & let us looke of the woundes of
the soule. Our hertes cryeth & grudgeth at the
remembrance of death of the body, as at a terrible
or outrageous thyng, because it is sene with bo-
dely eyes. The soul to dye, because no man seeth
& fewe beleue, therfore very fewe feare it. And yet
is this death moze cruell then the other: Even as
much as the soul passeth the body, and god ex-
celleth the soule. ¶ Wp^{te} thou that I shewe
the certayne coniectures, examples, or tokens,
wherby thou mayst perceiue þ^t shewes a death
of the soule. Thy stomacke digesterh yll, it he-
peth no meate: thou perceiuest by and by thy bo-
dy to be out of temper. And breade is so natural
meate for thy body, as the word of god is meate
for the soule, if that seeme bytter, if thye mynde
rile agaynst it, why doubtst thou yet but that the
mouth of thy soule is out of tate, & infected with
some disease. If thy memory, the stomacke of thy
soule, kepe not the learning of god, if by continu-
al meditation thou digestest not, if when it is di-
gested thou sendest it not to all partes by opera-
tion, thou hast an evident token that the soule is
acrased

**The death of
the body is
meth terrible.**

**The death of
the soule is
not perceived.**

**The token of
a sycke soule.**

Capitulo. 4.

scrased, when thy knees for weaknes bowe be-
ter the, & much woike to drawe thy limmes after
the, thou perceyvest plainly thy body to be euill at
ease. And doest thou nat perceiue þ sicknesses of thy
soule, when he grudgeth and is weake & saynt to
al dedes of pietye when he hath no strength to suf-
fer paynfull the least rebuke in the world, and is
troubled, & agry with the losse of a halfe peny.
After that the sight is departed fro the eyes, and
the eares cease to heare. After that al the bodye
hath lost his felung: no man douteth thā but the
soule is departed. When the eyes of the herte
be waken dym, in so muche that thou canst nat
see the most clereſt lyght, whiche is truth. When
thou herest nat with thy inward eares the voise
of god, when thou lackest al thy inward felung
and perceyue of the knowledge of god, thinkest
thou that thy soule is a lyue? Thou seest thy bry-
ther vngodly entreated, thy wynde is nothyng
moued, so thy mater be in good case, why feleth
thy soule nothing here? Certainly because he is
deade, why dead: because her life is away which
is god. For hereby where god is, there is charyte
loue, and compassion of thy neyghbour, for god is
that charite. For if thou were a quicke member,
howe coulde any part of thy body ake, thou nat
sorrowing, no nat ones felung or perceyving it take
a moze euident token. Thou haste disceined thy
frede, thou hast comitted adultery, thy soule hath
caught a deadly wound and dieth it greueth þ nas
in so much that thou lopest, as it were of great
winyng, and boitest thy selfe of that thou man-
fully haste comitted: beleue surely that thy
soule lyeth deade. The bodye is nat aloue yf he
fele nat the pychyng of a pyyn. And is thy soule
alyue whiche lacketh the felunge of so great, a
wounde

God is lyfe of
the soule.

Felung is a to-
ken of lyfe

The table.

woundes. Thou hereste some men vñ leude and
 presumptuous communication, wordes of backbit-
 ting, vñchar & sylby, raging furiously agaynst
 his neighbour thynke nat the soule of that man
 to be alive. There lieth a rotten carcas in the se-
 pulchre of that Romane, fro whos such stench ar-
 riseth, and infected every mā that cometh nigh
 Chylite called the pharisees painted sepulchres,
 wht so, because they were dead soules about with
 them. And king David the prophete saith, they
 throt is their sepulchre wñd opē, they speake de-
 ceitfully wñ their tonges. The bodies of holy peo-
 ple be the temples of the holy ghost. And lewde
 mens bodies be the sepulchre of dead corpses,
 the interpretations of the grammarians to them
 might well be applyed. Roma quati Roma, it is
 called a body because it is a burial, that is to say
 the grave of the soule. The brest is the sepulchre
 the mouth and the throte is the gaving of the se-
 pulchre, & the body destitute of a soule, is nat so
 dead as is the soule, wñ an he is forsaken of al
 mighty god, neyther any corpses speaketh in the
 nose of mā so sore, as the stench of a soule buried
 wñ. Dares offendeth the nose of god and all saintes.
 Therefore conclude, whan so ever dead wordes pro-
 ceede out of the herte, it must nedes be that a dead
 corpse lieth buried within. For whan (according
 to the gospel) the mouth speaketh of the haboun-
 dance of the herte, no doubt he wolde speake the
 lively wordes of god if there were life present that
 is to wñte god. In an other place of the gospel,
 the disciples say to christ. Whither wol-
 we go, thou hast the wordes of life, wher so I
 pray the, the wordes of life, certainly for because
 they spring out of that soule, fro whom the god
 had which restored vs agayne to life immortal,

Renes

The bodies of
 good men be
 the temples
 of the holie
 gooste.

The bodye is
 the buryall or
 graue.

so saye of the
 .sinolagi

of the bodye
 saye to the

Capitulo: 15

soule departed so muche as one momente. The
 phisicion clyeth thy body somtyme whā thou art
 diseased. Good and holpe men somtymes haue
 called the bodye dead to lyfe agayne. But a dead
 soule, nothing but god onely of his free and syngul
 ler power restorerh to life agayn, ye and he resto
 reth thy nat agayne, if he bringe dead haue ouer
 sayleth the body. Wherouer of the bodye death
 is the falling lytel, or none at al. But of the soule,
 is the falling eternall. And though he also the soule
 in that case, be moze thā dead, yet as touching
 falling of eternall death, he is euer immortall. Ther
 fore seeing we must nedes fight with so straunge
 and maruailous leoperdy, what dūnes what ne
 gligence, what solifshenes is that of our mynde,
 whom feare of so great mischefe Marpeneth nat
 And agayne to the contrary parte, there is no cause
 wherfore either the greatnesse or perpe, or els the
 myltitude, the violence, the subtylty of thynne ad
 uersaries shuld abate the courage of the minde.
 It cometh to thy mynde howe greuous an ad
 uersary thou hast. Remembrye also on the other
 syde, howe ptesent howe redy at hande thou hast
 helpe and socour. Against þ, be innumerable, yet
 but he that taketh the thy parte, him selfe alone is
 moze of power than al they. If god be on our side
 what mater is it who be against vs. If he staye
 the, who shal cast the downe. But thou must be
 enflamed in al thy herte, a byan in feruent desyre
 of victory. Let it come to thy remembrance þ thou
 strust nat, nor hast nat to do with a frellie son
 dyour and a newe aduersary, but with him that
 was manye yeres ago discōpyted overthrowen,
 Colled, a led captiue, i triumphe of vs, but thā in
 quist oue he wāi whose might no doubt he shal
 subdued agayne in vs also. Take hede therefore
 that

Many causes
 why a chryste
 man ought to
 be of good cōs
 soule, and to
 haue cōfidēce,

Our ene nye
 was overcome
 many yeres a
 gone.

Endeavour

Man to
strong in hys
owe strength.

Man to
strong in hys
owe strength.

Man to
strong in hys
owe strength.

Man to
strong in hys
owe strength.

That thou be a member of the body, & thou shalt
be able to do all things in power of the hand. By
thy selfe thou arte very weak in him thou art be-
lieved, and nothing is there, that thou art not
able to do, wherfore the end of our warre, is not
doubtful, because the victory dependeth not of fu-
ture, but is put hollye in the handes of God, and
by him in our handes. No man is here that hath
not overcome, but he that woulde not. The benig-
nity of our protector never faileth us. If thou
take heed to answer and to do thy parte righte,
thou arte sure of the victory, for he shall fight for
the, and his liberalitye shall be imputed to the for-
mer. Thou must thanke hym all together for
the victorye whiche fynde of all hym selfe alone
being immaculate, pure and cleane fro sin oppres-
sed the tyranny of syn. But this victory shall not
come without thine owne diligence also, for he
sayde, have confidence, I have overcome the
world, I wold have I to be of a good cōfort, but
not careless and negligent. On this manner in the
cloude, in his strength, and by him we shall over-
come, if by hys example we shall fyghten as he
foughte: wherfore thou muste so kepe a mean
course, as it were betwene Scylla, and Charybdis,
that neither trusting to much, and beinge
the over bold wth the grace of god, thou be care-
les and careless, neither yet so mistrusting in thy
selfe, feared with the difficulties of I wth: be-
cause for the the courage, boldnes by confidence of
minte together with hauncy and response also.
¶ Of the weapons to be used in the warre of a
Chrysten man. Cap. II.

And I suppose that nothinge pertyneth
so muche to the discipline of this warre
as that thou surely knowe and p^{er}fectly

Capitulo. II.

have ready, and exercised in thy minde alway
 with what kinde of armure or weapons þough
 est to fyght, & against what enemyes thou must
 encounter and fust. Moreover that the weapons
 be alway ready at hande least thyns be subtyll an
 enemye whiche take the sleper and unarmed. In
 these worldly warres a man may be often times
 at rest as in the depe of the winter, or in time of
 grace: but we as long as we kepe warre in this
 bodys, may departe from pour harneys, and we
 pons no season, no nat (as the sayeng is, one fin
 ger byde, we must ever stande aloze the tentes &
 make watche, for our aduersarye is neuer yble:
 but when he is most calme and styll, when he say
 neth to flee, or to make trece, even then most of
 all he ymagineth gyll and thou hast neuer more
 nede to kepe watch than when he maketh coun
 tenaunce or semblance of peace. Thou hast ne
 ver lesse nede to feare, than when he assaileth the
 the with open warre. Therfore let thy spy care
 that thy mynd be not unarmed we arme our bod
 y because we wold have no nede to fere the dag
 ger or pryng murder of the thefe. What we nat
 arme our minde lyke wyse, þ he might be in saue
 garte. Our enemyes be armed to destroy vs, both
 it greue us to take our weapons of defence that
 we perswade nat. They watch to hyl. Will not we
 watch to be out of danger. But of the armure &
 weapons of a chastyte man, we shall make speciall
 mention when we come to þ places convenient.
 In the meane season to speake bryefely who so
 ever wyl assaile with battaile the seven nacpons
 that be called, Cananei, Cethi, Amorei, Chere
 yi, Gergeyi, Euti, and Jebuzei, þ is to say who
 so ever wyl take vpon him to fyght agaynst the
 hys body of vices, of the which seven be count.

A chastyte man
 shulde neuer
 cease from
 warre.

The vii. naci
 ons inhabyted
 the lawe of be
 best or promys
 lion promised
 to Abraham &
 his of spryng.

Enchiridion

Prayer and
knowledge be
the chiefe ar-
mure of a
Chresten man.

The sones of
zebedei be-
cause the more
and John the
Euangelyste.

Baron signifi-
eth the prayer
Moses beto-
keneth know-
lege.

as chief captaines, must purue him of two spe-
cial wepōs, prayer and knowlege, otherwysē cal-
led leaching. Paule wolde we shulde be euer ar-
med, which biddeth vs pray continually without
stop. Prayer pure and perfite lyftech vpon thyne
affection to heuen, a toure beyonde thyne enemyes
reache. Learning or knowleg felleth or armeth
the minde with holysome preceptes & honest opi-
nions, and putteth the euer in remembraunce of ver-
tue, so that neyther can be lackinge to the other.
These twayne cleureth so to gyther lyke frendes
the one euer requyryng the others helpe. The one
maketh intercessiō and prayeth. The other shew-
eth what is to be desired & what thou oughtest
to pray. To pray fervently, and (as James exhort-
eth vs) with out doubting or mistrusting, sayeth
and hope bringeth to passe. To pray in the name
of Iesu whiche is nothing els but to desire thin-
ges holysome for thy soule helyth onely learninge,
or doctrine tethere the. Said nat Christe to the
sones of zebedei, ye know nat what ye aske. But
prayer verely is the more excellent, as he that com-
munneth & talketh familiarly with almighty god
yet for al that this doctrine is no lesse necessari, &
I can nat tel, whether that thou fleddest Egypte
mightest without great iopardie comest thy selfe
to so long a iourney to hard and full of difficulte
without the captaine Baro and Moyles. Baro
whiche was charged with thyngs dedicate to
the service of gods temple, betokeneth prayer.
By Moyles is figured the knowlege of the law
of god. And as knowlege of god ought nat to be
vnperfite, so prayer shuld nat be faint, slacke w-
oute courage or quyknes. Moyles with the
weapon of prayer, fought agaynst his enemyes
but had hys handes lyfted vp to heauen, whiche
whan

Capitulo. II.

Whil he let downe, the Israelites, had the worke.
 Thou happely when thou praisest cōfessest onell
 how much of thy psalme thou hast mumbled by
 and thinkest muche babling to be the strength,
 and vertue of prayer: whiche is chiefly the vye
 of the whiche (as infantes) cleue to the lytterall
 sence, & are nat yet growen vp to the apperens of
 the spirite. But here what Chrysostome teacheth vs
 in Mathew, saying, whā ye pray speke nat much
 as the Ethnics and Gentils do, for they thinke
 they praye to be accepted bycause, of much ba
 bling. Counterfayte them nat therfore, for your
 father knoweth wherof ye haue: nede before ye
 desyre it of him. And Paul to the Corinthes dys
 pfereth .x. thousande wordes babled with mouch
 inebriation of tūe spoken in knowlege. Mo
 ses opened nat his lippes, & yet god said to him:
 why repest thou so to me. It is nat the noyse of
 thy lippes, but the feruēt desyre of thy mynde,
 which (as it were a very myll voyce) bereth the
 eares of god. Let this therfore be a customable
 thinge with the that as sone as thynne enemy as
 pferbe agaynst the, and the vyces whiche thou
 hast forsaken trouble the, thou than without sa
 yeng with sure conydece and trust, lyfte vp thy
 minde to heauen from whence helpe shal come to
 the, and rhyther also lyfte vp thine handes. The
 surest thing of al is to be occupied in dedes of py
 ty, that thy dedes may be referred and applyed
 nat to worldly belines, but vnto Chrysostome, yet lest
 thou waldest despise the helpe of knowlege, con
 sider nat thys. Before tyme it was prouged
 for the Israelites to flee and escape frome they
 enemies, but they were neuer so bolde as to pray
 vnto the Amalechites, and to tye with them
 handes for hāde, before they were refreshed with

pyty is nat te
 ke for cōpassiō
 but for the ho
 nouring & wor
 shipping of
 god with cha
 rite or loue or
 dinate, as
 Chrysostome
 sayeth to loue.

D.ii.

manna

Enchiridion

Manna is a ho manna from heuen and water renning out of the
 ny dewe wher harde rocke. The noble warrior David refres-
 with the chyl- shed & made strong with these eates, let nought
 dren of Israel by the holy hool of his aduersaries, sayeng. Oh
 were fed. xl. re- good lord thou hast set a table of meat besoye me
 res & it signifi- to defende me agaynst all men that trouble me.
 ed knowledge, Seleue me wel brother singularly beloued in my
 & also by wa- herte, there is none so great violence of thy foes
 ter lykewyse, that is to say, none so great temptacyon, whiche

feruent study or meditacion of holy scripture, is
 nat able to put a backe, nor any so greuous ad-
 uersary whiche it maketh nat easpe. And least I
 wuld seme to be somewhat to holde an interpretour
 (thoughe I could defende my selfe w great auc-
 thorite) what thing I pray the coude more pper-
 ly haue signified the knowlege of the secret law
 of god than did manna? For first in þ it sprang nat
 out of the earth, but rained downe from heuen.
 By this property thou perceiuest the differēce be-
 twene the doctrine of god, and the doctrine of mā
 For al holy scripture came by diuine inspiracion
 and from god the auctour. In that it is small or
 lictel in quantite, is signified the humilite, lowly-
 nes or homlynes of the stile vnder rude wordes
 including great mister. That it is white by this
 property is signified the purite, and clennes of
 goddes law. For there is no doctrine of mā whi-
 che is nat defiled with some blake spot of erreur
 onely the doctrine of chyst is euery where bright
 euery where pure and clene. That it is somewhat
 harde and some trale rough and sharpe betoken-
 eth secret mystry hid in the letterall sense. If
 thou handle the bitter side and if I may so call it
 the cobb, what is more hard or vnsuetyr. They
 tasted but the bitter cynde of manna, which said
 to chyst, this is an harde sayeng, and who may

abide

Capitulo. ii.

abide the hearing thereof. But get out the spiritual sense, and nothing is more sweeter nor more full of pleasure and sweet taste. Moreover manna is in the Hebrew tongue as much to say, as what is this? which question agreeth well to holy scripture, which hath nothing in it, idle as in vaine no man one title nor price, unworthy to be searched unworthy to be pondered, unworthy of this saying, what is this? It is a comen use vnto the holy ghost to signifie by water the knowlege of the lawe of god. Thou redest of the water of comfort by whos bakkes David reioyseth to haue been nourished by: thou redest of the waters, whiche wisdom conuertyeth into the topes of euery waye thou redest of the mistical ruer into the whiche Ezechiel entred, & coude not wade ouer: thou redest of the welles þat Abraham digged, which when they were stopped of þat philistinian Isaac repaired againe. Thou redest of .xii. fountaynes at which the Israelites after they had walked through .xl. millions, and began then to be wepy and faint, refreshed & refreshed them selfe and made them strong to the longe iourney of deserte. Thou also redest in the gospel of the wel where vpon Christ saue twerled in his iourney. Thou redest of the water of Saloe, whither he sendeth þat blinde to recouer his sight. Thou redest of þat waite poured into þat basin to washe the apostles feet. And because it needeth not to rehearse al places in this significacion ofte mencyon is made in scripture of welles fountaynes and riuers, by whiche is signified wisdom, but that we ought to enquire and see what fountaynes for wisdom had in scripture, what fountaynes for wisdom had in the vaines of the earth but what help cometh of byd in the lytterall sense? what manner the same counceils abide, but my-

Since is a pole within Ierusalem at the feet of the mounte Syon.

Enchiridion.

story opened and expounded: & which being spreade
 and dilated both wide and brode, to the edifying
 of the hearers, what cause is there whi it myghte
 nat be called a river? & wherfore if thou dedycate
 thi selfe holly to the study of scripture, & exercise
 thy minde day and nyght in the lawe of god, no
 feare shal trouble the, neither by day nor night:
 but thou shalt agaynst all defaults of thynne ene-
 mies, be armed & exercised also. And I disallow
 it nat utterly if a man for a season (to begyn wh
 al) do exercise and sporte him selfe in workes of
 poetes and philosophers which were gentiles, as
 in his. A. B. C. or introduction to a more perspic
 thing, so that he tast of them measurably, & whyl
 les youth shall giue him leue, & even as though a
 man toke them in his way, but nat abyde & tary
 vpon them still, and to wax olde and dye in them,
 as he were bounde to the rockes of Sirenes, &
 is to put his hole delectacyon in them and neuer
 go further. For holy Basilus to such pastyme
 exhorteth yong men whom he him selfe had in du-
 ced to the conuersacion of christen people. And our
 Augustine calleth backe againe his frende Licetius
 us to passe the tyme with the muses, neither Jo-
 rom repeteeth him selfe, that he hath leued a wo-
 man taken prisoner in warre. Ciprian is comen-
 ded, bicause he garnished the temple of God w
 the spoules of the Egyptians. But in no case
 wold I that thou with the gentiles lerning, mul-
 dest also souke the gentyles vices & conuersacion
 For if thou do nat, thou shalt finde many thin-
 ges heloing to honest luyunge, neither it is to be
 refused what so euer an authour (ye thoughte he
 be a gentile) teacheth well. For Moyses verely
 though he were neuer so famillier with god. Yet
 dispised he nat the counsell of his father in law

Serenes were
 11. ladyes dwel-
 ling in an Ilande
 whiche with
 swernes of song
 drew vnto the
 whosoever say-
 led by, & after
 kyled the, but
 Ulixes retur-
 ninge fro the
 siege of Troye
 hauynge that
 way and neces-
 sarye iourney
 stopped by ma-
 ryners cares
 with wake and
 bound him selfe
 to the mast, so
 herde he theyr
 song auoiding
 al leopordies.

Capitulo. ii.

Jetro. Whose sciences fashion and quicken a childe
des wit, and make him apte afore hande marua
lously to the vnderstandynge of holpe scripture
where vnto sodaynly and leuerently to presue
with hand and fete vnwasshed, is in maner a cer
tain kind of sacrilege. And Jerom checketh the
shamelesse pertnes of them, which straight way
from secular or worldly science dare take in hande
to medle or interprete holy scripture. But howe
much shamefuller to they whiche neuer tasted o
ther science, and yet at the first dare do the same
thing. But as the scripture is nat much fruitful
if thou stand and sticke styll in the letter. In lyke
manner the poetry of Homer and Virgil hat nat
profite a lytell, if thou remembre that it must be
vnderstande in the sence allegory, which thing no
man wyl deny, that hath assayed or tasted of the
lerning of oide antiquities neuer so lytel ye with
the tipp of his tonge, or vtermost part of his lip
pes. As for the poetes, which wyte vncleynlye I
wold counsaile the nat ones to touch them, or at
the lest way, nat to loke farre in the, except thou
can the better abhorre vices whan they be descr
bed to the, and in comparisons of fylthy thynges
the moze feruentlye loue thynges honest. Of the
philosophers, my mynde is that thou folowe the
that were of Platos secte, bicause both in very
many sentences, and much moze in theyr style &
maner of speking, they come verpe nyghe to the
figures and property of spech vsed of the prophe
tes & in the gospels. And to make an ende wryt
ly, it shalbe profitable to tast of all maner of lern
ing of the gentyls, if it so be done as I shewed
before both in piers accordynge and mesurable,
mozeouer w contel and ingemēt discretly further
moze w speede, and after the maner of a mā that

D. lili.

entendeth

Enchiridion.

As Salomon entendeth but to passe ouer the cosstre onely and had. lx. quenes nat to dwel or inhabyte. In conclusyon (whiche lxxx. countenances thyng is cheselt of al) if every thyng be appoyed & referred to Christ. For so shal al thyng be clene to them þe be clene. whan on the other syde to them that be vncleane nothing is clene. And is shalte no rebuke to the, þe after the example of Salomon thou nourish vp at home in thy house. lx. quenes lxxx. souerayne ladyes and damosels innumerable of secular wisdom. So that the wisdom of god be aboue al other, thy best beloved, thy doue thy swete herte, which onely semeth beautifull. And an Israelite loneth a stranger and a barbare damosell, overcome with her beaurye, but fyrst he shaueth of her heare, & pareth her nayles and maketh her of an alpen an Israelite. And the prophete Dze married an harlot, and of her had children, nat for him selfe, but for the lorde of Sabaoth & the hely fornicacyon of the prophete augmented the household of God. The Ebrues after they had forsaken Egypt, lyued wth lyght & pure white bread for a season, but it was nat sufficient to so great a iourney. Therfor that bread lothed at onesthou must make as good speche as can be, vnto manna of celestial wysdom the which shal nourysh the haboundantly and strength the vntyl thou obtayne thy purpose, and wyn by victory the rewarde that neuer shal cease, but thou muste euer remembre in the meane season, that holys scripture maye nat be touched but with clene and washen handes, that is to vnderstande, but with high purities of mynd, least that which of it selfe is preternaturall or Ceryacle, by thyne owne faulte turne to the into popson, and leaste manna to þe begin to purifie, except that þe conuey or send it into the inward parties of thy minde & affection,

Capitulo. ii.

affectyon, and least ha opelye it shulde fortune to
 the as it dyd to Oza, whiche feared nat to let his
 prophane and vncleane hādes to the arke of god,
 enclining on the one side and with sodeine death
 was punyshed for his leude scrurre. The fynde
 point is, that thou haue good opinion of þ holie
 scriptures, and that thou esteeme them of no lesse
 valure and dignite, thā they are worthy to be e-
 stemed, and that they come out of the secreete clo-
 set of the mind of god. Thou shalt perceiue, that
 thou art inspired of god moued inwardely, rapt
 and in an vnsprākable maner altered and chaū-
 ged into an other maner figure or shyp, if þ wilt
 come religiously, if with reuerēce & mekely thou
 shalt se the pleasures, delicates, or deinties of the
 blessed spouse. Thou shalt se þ precious jewels
 of rich Salomon thou shalt se the secreete tresurs
 of eternall wisdom. But beware þ thou breke
 nat malepartly into the secreete closet, the doze is
 lowe, beware lest thou stryke the doze with thy
 head, & be fayne to lepe backe again. Thinke on
 this wise, nothing that thou seest with thynne eye
 nothing that thou hādlest with thy fingers, to be
 in dre the same thing which it appereth, so sure
 ly as these thinges be true in holy scripture so þ
 if heuen and earth shuld perishe, yet of þ wordes
 of god nat one sote, or tytle shall peryshe, but all
 shalbe fulfylled. Though men lye, though men
 erre, yet the vertue of god neither disceyuech nor
 is disceyued. Of the interpreters of scripture,
 chose him about al other that go farthest fro the
 letter, which chesely nexte after Dauid be Ouge-
 nee, Ambrose, Ierō, and Augustine. For I se the
 diuines of later tyme sticke very much in þ letter
 and with good myghte moze study to subyle &
 deceitful argumētes, thā to serch out þ mystrie.

to traslate the
 ark of god out
 of the hous of
 Amynadab.
 which was in
 Sāboa, they
 put the ark vs
 pō a cart Oza
 with his bres-
 thren. wayted
 on it on ether
 side & the ark
 inclined a d
 bowed Oza set
 his hande to
 staye it, & was
 smytten with
 sodeyne death
 for his presum-
 cyon.

Scriptur must
 be had i g eat
 reuerence.

Faith must be
 ayue to holie
 scripture.

he chese iter-
 pretours of ho-
 lie scripture.

Enchiridion!

**Maister does
Dunce.**

**The spekyng
of scripture**

as though Paul hath nat said truly our law to
be spiritual, I haue herd some me my self, which
stode so greatly in their owne conceit with the fan-
tastical tradicions, ymaginacions and inuencions
of man, þ they dispised the interpretacion of olde
doctours, that were nigh to christ & his apostles
both in tyme & liuing also, and accept the as dres-
mes, ye and M. Dunce gaue them such confidence
that nat withstanding they neuer ones red the ho-
ly scripture, yet thought they the self to be pryue
diuines, which persons though they speke things
neuer so crafty & subtyl yet whether they speake
things worthy of þ holly ghost, & the meke spy-
rite of christ or nat, let other men iudge. But if þ
haddest leuer to be somewhat lusty & quicke of spi-
rite than to be armed to contencion, þ is to say, to
bawling or scolding. If thou seke rather to haue
thy soule made fat, than thy wit to be vainly delited
study & rede ouer chesly the olde doctours & expo-
sitors, whose godlines & holi life is more proued &
knowen whose religiō to god is more to be proued
and looked vpon, whose lerning is more plentious &
sage also, whose stile is neither bare ne rude, & in-
terpretacion more agreable to the holy misteries
And I say nat this bicause I dispise these newe
diuines, but bicause I set more by things more
profitable & more apt for þ purpose. And also the
spirit of god hath a certayne tonge of speche
appropriate to hym selfe. he hath his figures
similitudes, parables, comparisons, prouerbes, &
fables, which thou must observe & mark diligently
if thou wouldest vnderstande them. The wis-
dome of god uttereth & lispeth as it were a dili-
gent mother, caldroneth her wordes accordynge
to our infancie and feblenes. She speaketh mylke
to them that be infants in christe, to the meane
to feble

Capitulo. ii.

to feble stomaches. Thou therefore make speede
 thou were a mā, make hāll to perfyte and strong
 meate, and prepare a mans stomache. The soue
 peth downe and boweth her self to thy humilitey
 and lownes. Arise then the contrariwyse, and as
 cende to her height & excellency. It is lyke a mon
 stre and unnaturall, to be ever a chyld. He is to
 bertles, that neuer ceaseth to be feble and weke.
 The recordeyng of one verbe shalbe more sauerye
 in thy mouth, & shal nourishe the better, if thou
 breke þ cod, & tast of the i wetnes which is with
 in, than if thou shuldest singe the hole psalter, un
 derstand onely after the lyttral sence, wherof ye
 rely I geue admonicion a great deale the rather,
 bicause I knowe by experience, that this errour
 hath nat infected the lay people onely, but also þ
 myndes of them whiche professe and shewe out
 ward in their habite and name of tytle, perfite re
 ligion, in so much that they thinke the verbe ser
 uice of god, to be put chiefly in this on thinge, if
 they shall saye ouer euery daye as muche as they
 can of the psalmes scarce vnderstand ye in the lyt
 teral sence. Neither I thinke any other thyng to
 be the cause, why we se the charytable lpyunge
 of our monkes and cloysterers so to sayle, euery
 where, to be so colde, so clacke, so faynt so to va
 nish away, than that they continue al their lyfe,
 and waxe olde in the letter and neuer enforce to
 come to þ spiritual knowlege of scripture. Nei
 ther here they chursh crieng in the gospel, þ fleshe
 profiteeth nothing at al. It is þ spirit that quic
 kenerh of gureth life. They here nat Paul, assy
 ming with his master, the letter killeth, it is the
 spirit that gureth lyfe. And agayne, we knowe
 (saythe he) that the lawe is spyrituall, and nat
 carnall. Spyrituall thynges muste be compa
 red

Redyng with
 out vnperstans

The charyta
 ble lpyunge of
 Monkes.

The fleshe is
 called in scrip
 ture what so
 ever is visibie
 or perceyued
 outward with
 any sencyble
 power.

Enchiridion.

The spiryte is
calles what so
ever is percey-
ned inwardely
with the eye
of the soule.

A similitude
of mekenes of
them whiche
lacke capacite

ed with spiritual thynge. In tyme passed, the
father of spiritual gifies, wolde be honoured in
the mountaine, but now he wyl be honoured in
the spirite: howe be it. I displice nat þ feblenesse
of them which for lacke of knowlege and under-
standynge, doth that thinge which onely they be
able to do, pronouncing the mytical salmes with
pure sayth, without dissimulation or ypocresye,
but rather as in charmes and enchauntementes
of magike certayne wordes nat vnderstand, no
nat of them whiche pronounce them, be yet be-
lieged to be of vertue and strength, euen to the
wordes of god, though they be nat perfectly vn-
derstande, neuer the lesse we must trust that they
be profitable to them, that either care them, or
here them with perfecte sayth, with pure affecti-
on and minde, And that the aungels, whiche are
present, and dothe vnderstande, be prouoked to
helpe the. And Paule dyspisech nat them which
say psalmes with theyr mouth, or whiche speake
with tonges, but he exhorted the to folowe more
perfecte gifies. Unto whiche if there be any that
can nat attayne, throughe the defeaute nat of the
mynde, but at the least of nature, let us hym nat
barke agaynst them, whiche enforce to better
thynges. And after the precepte of Paule, let nat
him which eateth displice him which eateth nat,
neither he that eateth nat, iudge him that eateth.
Neuerthelesse I wyl nat haue the whiche arte
endowed with so happye a wyte, to be slowe
and to tarpe longe in the bareyne letter: but to
make spede vnto more secreete mysteries, and to
helpe the contynnall endeuore and enforzement
of thyne industry and wyl with often prayer:
vntyll he open to the, the booke clasped with se-
uen claspes, which hath þ key of Dauid, which
also

Capitulo. ii.

also Motteteth and no man openeth the piftillies
of the father, whiche neuer man knewe but hye
sonne, and he to whom his sonne hath vouches
safe to dysclose them. But wether goth our stile
aspyde, myne entent was to dyscribe the foyme of
lpyng, nat of learyng. But I touned oute of
the way this farre, whyle I laboured to shewe
the a mete shoppe, from whens thou oughtest to
fretche newe armure, and weapons belongynge
to the newe warre. Therfoze to come to our pur
pose agayne, if thou walte pyke and chose oute
of the babes of the Gentyles, of euery thyng the
best. And also, if thou by the example of the bee,
fleyenge rounde aboute by the gardeynes of olde
authours, walte sucke oute onely the holsome
and swete iuice the, popson refused and letre bes
hynde the mynd walbe better apparapled a great
deale, and armed vnto the commune lyfe or con
uersacion, in whiche we lyue one with an other
in honest maner. For the philosophers and lears
ned men of the Gentyles, in theyr warre vse cer
tayne weapons and armure nat to be dyspyled.
Auerthelesse, what so euer thyng of honestye,
or truth thou fynde in any where thynke that to
be Chyptes. But that diuine armure, and (to
speake as the poetes do) that harneses of Vul
cannes, making, which with no weapons can be
perced, is sette onely out of the armoye of holye
scripture, where our noble captain Dauid, laide
vp al his ordynance of warre for his sowdours
with which they shulde fyghte a farre and at harte
against the incircysped philistins with this har
nais was clothed, neither Achilles of whom Ho
mer wyrteth neither Eneas, of whome Virgil spe
keth, tough, they be so fayned. Of whiche, the
one with pye, the other with loue, was overcome.
Mamully

The artillery
of Vulcannes.

Achylles over
come with pye
Eneas over
come with loue.

Enchiridion.

Poetes the
fayners of
goddess.

Kynge Saule
armed Dauid
to fight agayn
goliath with he
avy & cōberous
harnes, put-
tyng on him a
salet of bras &
cote of mayle
but Dauid put
it of & gathered
y. stones out of
a broke & with
a sling hit So-
lias in the fore-
head with a
stone and slew
hi n. whē Sa-
ul wold haue
had Christe to
turne stones to
bread. Christe
answered with
scripture, say-
ing: mā lyueth
not onelye by
bread: but by
every worde
that procedeth
of the mouthe
of god, thā he
wold haue had
christe: false
the penacle.

Manefully. And it is nat spoken without reason,
þ those wepons be nat forged in the workhouse
of man, but in the workhouse of forge, that is
comen to Vulcanus & Dallas, otherwise called
Minerva. For poetes þ fayners of goddes make
Vulcan lord of fyre, & Minerva þ lady of wit
facultyes, sciences, and craftes: which thyng I
iudge to be done in very dede (as thou mayest eas-
ely perceyue) whan fyre of the love of god hath
armed thy wyl, endued with honest facultyes,
so strongly that yf al the world shulde fall on thy
head, yet shuld nat þ stroke put the to fere. But
first thou must cast away the harnes of proude
Saul: whiche rather ladeth a man, than be any
thing necessary or profitable. And combred Da-
uid redye to fight with Goliath & holle him nat
at al. Moreover, se þ banke of the broke of ho-
ly scripture, þ must gather. v. stones: which per-
adventure, be the. v. wordes of Paul, which he
speketh in knowledge. Than take a sling in the
ryght hand, with these wepons is overthrowen
our onely enemye the father of pryde, Satan,
whome at the laste, with what wepons dyd our
head Christe Jesu overcome dyd nat he smyte
the foreheade of our aduersarye, as it had bene
with stones set out of the broke, whan he answe-
red him in tyme of temptacion with wordes of
scripture, wylt thou heare the instrumentes of
artillery of christen mē warre? And the yele of
him (sayth scripture) shal take harnes, and shal
harnes his creature to auenge his enemyes, he
wyl put on Justice for his best plate, & take for
his helme, sure & true iudgement, he wyl take a
shield of equite impenetrable, of that can nat be
gled, yea & he wyl sharpe and lacyd cruel wyth
into a speare. Thou redest also in Eccl, he is ar-
med

Capitolo. II.

med wth iustice, as with an habergion, & a salet of helth vpon his head he is clothed wth the vesture of vengeance, & covered as it were with a cloke of sle. Howe if thou list to go to the stoz house of Paule, that valiant captain, certaynly thou shalt also fynde there the armure of warre, nat carnal thinges, but valpant in god to destroy foetresses and counsailes, & euery highe thinge that exhalteth him selfe against the doctrine of god. Thou shalt fynde there the armure of god, by p^r which thou mayst resyst in a wofull daye. Thou shalt fynde the harnets of Justice on the right hande, and on the left, thou shalt fynde the defence of thy spdes vertye, and the habergion of Justice, the buckler of faith, wherewith thou mayst quench al the hote and fyerp wepons of thy cruel aduersary. Thou shalt fynde also the helmet of helth, and the swerde of the spirite, whiche is p^r worde of god with all whiche, if a man be dyligently couered and fenced, he may boldly without feare bypunge forth the bolde sapenge of Paule. Who shall seporate vs from the loue of God? Shall tribulacion? Shall straytnes or dyfficultie? Shall hunger? Shall nakednes? Shall peryll? Shall persecucion? Shall a sworde. Beholde howe myghty enemyes, and howe muche feared of all menne. He setteth at nought. But here also a certayne greater thynge, for it foloweth. But in al thynges we haue overcome by his helpe, which loued vs. And I am assured (sayth he) that neyther death nor lyfe, nor auncels, neyther principales, neither vertues, neyther presentes thynges, neyther thynges to come, neyther strengthe, neyther byghenes, neyther lowenesse, nor none other creature, shall or may seporate vs, from the loue of god, which is in Christ Iesu. O happy truste and

Christ answered with scripture saying, a man shulde not attempt his lord God, then the deuyll had Christ honoured, Christ answered, a man must honour his lord god and serue him only.

If zeale be wth knowlege it is good: & if nat, it is enyl, as the pharisee for zeale of theyr traiceries persecuted Christ and the Appostles.

Enchiridion.

and confidence, which the weapons or armure of
lyght giueth to Paul, that is by interpretation
a lytel man, which calleth him selfe the refuge or
outcast of the worlde. Of suche armure therfore
haboundance shall holpe scripture mpprofer to
the if thou wilt occuppe thy tyme in it, withall
thy might. So that thou shalt nat neede our coun-
saile, or admonitions. Neuerthelesse, leping it is
thy minde, lest I shulde seme, nat to haue obeyed
thy request, I haue forged for the this lytel trea-
tyse called Enchiridion, that is to say a certayne
lytell dagger, whom euer laye out of thy hande,
no nat, whan thou arte at meate, or in thy cham-
ber. In so muche, that if at any tyme thou shalt
be compelled to make a pilgrimage in these worl-
lye occupacions, and shalt be accombyed to be
are aboute with the, the hole and complete ar-
mure and harneyes of holpe scripture: yet com-
mytte nat that the subtyl lyer in wayte at any se-
son shulde come vpon the, and synde the vterly
vnarmed. But at the least, let it nat greue the, to
haue with the this lytel hanger, whiche shall nat
be heuie to beare, nor vnpolytable for thy de-
fence. For it is very lytel, yet if thou vse it wyl-
ly, and couple with it the buckeler of fapth, thou
shalt easely withstande the fierse and raging as-
saute of thyne enemy: so that thou shalt receiue
no deadlye wounde. But nowe it is tyme that I
begin to geue þ a certayne rule of the vse of these
weapons which if thou shalt put in execution or
practise, I truste it wyl come to passe, that our
captain Iesus Christ shall translate the a conquer-
roure out of this lytel castell or garison, into the
great cytie, Ierusalem with triumphe, where is
no rage at al of any battayle: but eternall quiet-
nes, perfect peace assured tranquillite, where as

Capitulo. lii.

In the meane season all hope and confidence of
sauegarde is put in armure and weapon.

The fyrste poynt of wysdome, is to know
thy selfe, and of two maner wysdomes,
the true wysdome and the appa-
rent. Cap. lii.

That excellent good thyng desired and
sought for of al mē, is peace of desires
to which the louers of this world also re-
ferre al thyr study, but they seke a false peace, &
note at a widd mark. The same peace y^e philo-
sophers also promised vnto y^e folowers of thyr
doctrines, but yet falsly, for Chryst onely gyueth
it, the world giueth it nat. To come to this quiet-
nes, the onely waye of meanes is. If we make
warre against our selfe, if we fight strongly a-
gainst our owne vices. For with these enemies,
god whiche is our peace is at variance, and that
with deadly hate, for he is naturally vertue
it selfe, and father and lord of all vertue. And
where as a filthy puddle or a sink gathered to-
gether of al kynde of vices, is named of y^e G^rec-
kes (whiche are the most famous defenders of vir-
tue) folishenes: and in our scripture the same is
called malice. In lyke maner vertue or goodnes
lacking in no point, of both partes, is called wis-
dome. But after the sayng of the wise mā, both
nat wisdomer ouer come malice. The father and
heade of malice, is the ruler darkenes and Be-
lyal, whose steppes whoso ouer foloweth wal-
keth in the night, and shal come to eternal night.
On the other syde, the ground of wisdom, and
in dede wysdome it selfe is Chyist Iesu whiche
is the very light and brightnes of y^e gloiy of his
father puttyng away by hym selfe onely y^e nyght
of

A man muste
fryght agaynst
hym selfe.

God is our
peace & felicity
Stoicy were
philosophers
as Socrates
& Plato, with
thyr folowers
whiche put fel-
citate in true
pleasure in ver-
tue onely and
within the con-
science without
any outwarde
pleasure or ry-
ches.

Follyshenes is
myserie.

wysdome is
felicyte.

Foles also be
wretches and
vndappye.

wyse men also

Enchiridion

be happy and fortunate.
 Frithynes is folysynes. ver-
 ue is wisdom
 worldly wise-
 dome is very
 folishnesse.
 he muste be a
 foole in this
 wolde, that
 wyl be wise in
 god.
 The serchers
 were the phy-
 losophers that
 serched for
 worldly wisdom:
 yet could they
 attaine no wis-
 dome to save
 the soule of man
 vntill Christe
 came.
 Was y be chris-
 ten men in na-
 me onely, but
 the very chris-

of the folysynes of the worlde: which (wytnes-
 sing Paul) as he was made redemption and iu-
 stification to vs that he bozne again in him. Our
 yphewpse was made also oure wylsedome. We
 (sayth Paul) preache Christ crucified, which to
 the Iues, is an occasyon of stumblinge and fall-
 ing, & to the gentiles folishnes. But to the elected
 both of y Iues, and also the gentiles, we preache
 Christ the vertue or strength of god, and the wyl-
 dome of god, by whose wisdom throughe his ensa-
 ple, we may here away the victorie of our enemies
 malice, if we shalbe wise in him, in whome also we
 shalbe conquerours. Make much of this wisdom
 and take her in thine armes, worldly wisdom set
 at nought, which with false title, and vnder the
 name of wisdom, boisteth and sheweth her selfe
 gap to soles, whā after Paul there is no greater
 folishnes with god, thā worldly wisdom a thing
 that muste be forget in dede agayne of hym that
 wyl be wise in dede. If any man (sayeth Paul) as
 mongest you semeth to be wise in this worlde, let
 him be a foole, that he may be wylse, for the wis-
 dome of this worlde is folishnes with god. And
 a litle afore, Paul sayth, for it is wryten. I wyl de-
 stroy y wisdom of wise men, and the prudence of
 prudent men. I wyl repproue, where is the wise ma-
 n, where is the subtile lawier, where is the sercher
 of this worlde. Hath nat god made the wisdom
 of this worlde folishnes? And I doute not but es-
 uee now with great hate, these folish wise men
 darke against the, and these blinde caprains and
 guides of blinde men, rise out and rose against y
 thing, that thou arte discerued, that thou doctid
 and arte mad as a bedlem man, because thou en-
 tendest to depart vnto Christ warde. These be
 in name onely Christen men, but in very dede,
 they

Capitulo. iiii.

they are both mockers, and also enemyes of this
 ses doctrine. Take hede and beware that they
 folow the hablinge moue the nar: whose myserable
 blindnes ought rather to be wepte, sorowed, and
 mourned, than to be counterfayted, or folowed.
 Oh what folow the kynde of wysedome, and clene
 out of ordr, is this, in trifles and thynges of no
 value, ye vnto spithynes onely to be clere witted
 ware, and experte, but in those thynges whiche
 onely make for oure sauegarde or helthe, nat to
 haue muche more vnderstandynge, than a brute
 best: Paule wolde we shulde be wyle, but in
 goodnes, and chyliden in cupl. These me be wise
 to al iniquitie: but they haue no lernig to do good
 And for as muche as that fecundious and greke
 poete. Hesiodus, counteth him good for nothyng
 whiche neyther is wyle of hym selfe, neyther yet
 wyl folowe, and do after hym that gyueth hym
 good counsele. Of what degree then shall they
 be counted, whiche whan they them selfe be most
 wamefully dysceined, yet neuer cease to trouble,
 to laughe, to scoone, and put in feare them whi-
 che al redy be come to they wittes agayne. But
 shall nat the mocker be mocked: he that dwel-
 leth in heuen, shall moke them agayne and oure
 lord shall laughe them to scoone. Thou redeste
 in the boke of Sapience, they shall se verely, and
 shall dyspyse him, but god shall moke them, To
 be mocked of lewde men, is as it were a prayse.
 And no doubte, it is a blessed thyng to folowe
 our head Christ, and his apostles, and a fearfull
 thing trulpe to be mocked of god. I also (saith
 wisdom) wyl laughe whan ye persillie, & moke
 you whan that thing hath happened to you whi-
 che ye feared, & is to say, whan they awaked oue of
 their dremes, & come agayne to them self whan is

the me be they
 whiche kepe &
 obserue Chris-
 tes preceptes
 inwardly.
 A true christen
 man must dispi-
 se thefolishnes
 of worldly me.
 he is good for
 nothyng saith
 Hesiod? which
 neyther hath
 wylde, nor yet
 wyl lerne it.
 To haue know-
 lege is best of
 all. To be wyl-
 ling to lerne &
 be obedient to
 the truth is al-
 so a good thyng
 To lack know-
 lege is a uery
 euill thyng.
 To disdeine to
 lerne is worse,
 but to withsta-
 nde & repugne
 agayn the
 truth & them
 whiche teache
 the true way is
 worst of al and
 furthest from
 grace.

Enchiridion.

Cruell men say
ye good me as
ye lye now so
liued such a su
che pope holy
fooles, & thus
came of them
& so we trust to
se happen of
you.

Note how one
vice bringeth
in an other.

The wysdom
of Chryst.

is to late, that say. These be they whom we haue
had in derisyon and reppose, we for lacke of vnder
derstanding haue counted their lyues to be mad
nes, and their ende to be without honoure. This
wisdome is bestly, and as James saith, diabol
like, and of the deuil, & is an enemy to god whose
ende is destruction. For alwaies after this wys
dome, foloweth as a waiting seruant or hande
maide mischeuous presumption, after presump
on foloweth blindnes of mynde, after blindnes
of minde, foloweth feruent rage and tyranny of
of affectyons and appetites after the tyranny of
affectyons, foloweth the hole helpe of al vices, &
liberty to do what he lysteth. Then foloweth cu
stome, after custome foloweth most wretched cul
nes or insensibilitie of mynde, a dasing of þ wit
tes, for lacke of capacite. By which meanes it co
meth to passe at length, that cruell men perceyue
nat them selfe to syn. And whyles they be in such
insensibilitie, without any felung or perceyuinge
of them selfe, bodely deth cometh so xynly on the
and after it foloweth the seconde deth, whiche is
deth euerlasting. Thou seest howe the mother of
extreme mischefe, is worldly wisdom. But of þ
wisdom of Chryst, which the world thynketh
folishenes, this wise thou redest. All good thyn
ges came to men by hepes with her, and inestym
able honesty by the handes of her. And I reioy
sed in al thinges, because this wysdome went be
fore me, and I was nat ware, that she was mo
ther of al good thinges. This wisdom bringeth
with her as companions, sobriety, and meke
nes. Wherby disposeth and maketh vs apt to
receyue the spiryte of god. For in the lowly hum
ble and meke persone, he reioyce to rest. And
whan the spiryte hath replenished our myndes
with

Capitulo. iij.

with hys seven folow grace, than sooth withall
spryngethe that plenteous erbage of all vertue,
with those blessed fruytes of whiche the chypse,
is the secreete ioy of a clere conscience: a ioy kno-
wen of none but onely of such, to whom it hath
chanced to tast of it, which ioy neuer vanysheth
away, nor fadeth with the ioyes of this worlde,
but encreaseth and groweth to eternall gladnes
and myrthe. This wysdome my brother (after
the counsel of James) must thou require of god,
with feruent and brenning desyre. And after the
counselle of the wyse man, drygge her out of the
baynes of holy scripture, as it were trefure hyd
in the earth. The chiefe parte of this wysdome
is, that thou must know thi selfe which worde
to haue dyscended from heuen the antiquite by-
leuen, and so much hath that saient plesed great
authours that they iudged al plenty of wysdome
to be mostly comprehended in this lytel sentence,
that is to witte, if a man knowe him selfe. But let
the weight and authoryte of this doctryne and
teching be of no valure with vs, excepte it agre
with oure lerninge. The mistecall loue in can-
ticis, chyetenethe his spouse, and binderthe her to
get her out of the dozes, excepte we knowe her
selfe, sayenge. O thou beautifull amonge all
women, if thou knowe nat thy selfe, go oure of
the dozes, and walke after the steppes of thys
flocke and softe. Therefore lette no man presump-
tuously take vpon hym this so greates a thyng,
to thynke that he knowethe hym selfe well y-
nough. I am nat sure whether any man knowe
hys bodys vnto the viter most, and than how
can a man knowe the state of hys mynde surely
ynough? Pauls whome God so loued, that he
saw the mysteries, yf of the thyngs heauen, yet

Enchiridion.

Thou mayste
rede of Jason
& diuers other
howe they so-
wed serpentess
seeth & howe of
them sprange
Serpentes which
fought among
them selfe and
slew eche o-
ther.

durst he nat iudge him selfe, which thyng doubt-
les he wolde haue bene bolde to do, if he hadde
known him selfe surely ynough. If so spyrty-
all a man, whiche discerneth all thynges and is
him selfe to be iudged of no mā was nat surely
ynough knowen to him selfe, how do we carnall
men presumer. In conclusyō let him seme to be a
very profitable soundyur, which surely ynough
neyther knoweth his owne cōpany, neyther his
enemyes hoost. But so it is, that one chrysten mā
hath nat war with an other, but with him selfe.
And verely a great hooste of aduersaries spyng
out of our owne fleshe, out of the very bowels
& inward part of vs, lyke wylle as it is red in cer-
tayne poetes tales, of the byetherne gendred of
the earth. And there is so litle differēce betwene
our enemye and our frende, and so hard to know
the one fro the other, that there is great ieopar-
dye, least we somwhat recheles or necligent, de-
fende our enemye, in steede of our frende, or hurte
our frende, in steede of our enemye. The no-
ble captayne Josue was in doute of an aungell
of light, saying. Art thou on our parte, or of our
enemyes parte? Therfore scyng that thou hast
taken vpon the, warre agaynste thy selfe, & the
chefe hope & comfort of victorie, is if thou know
thy selfe to the vitermoste, I wyl paynte a cer-
tayne image of thi selfe, as it were in a table, let
it before thyne eyes that thou mayest perfectly
know, & thou art inwarde and within the lyn.

A mā is a cer-
taine monst-
rous beast.

Of the outward and inward man. Ca. iiii.
Man is than a certain monstrous beast
cōpact togyther of partes, two or thre of
great diuersite. Of a soul, as of a certain
goodly thing, and of a body as it were a brute or
dowte

Capitulo. fifth

dombe least. For certainly, we so greatly excell
 nat all other kyndes of brute beastes in perspe-
 nes of body, but that we in al his natural giftes
 are founde to them inferiours, as concernynge
 the soule verely we be so receivable of the diuine
 nature, that we may surmount aboue the nature
 of aungels, & be bynt, kynt, and made one with
 god, yf thy body had nat bene added to the, thou
 haddest ben a celestyal or godly thyng, yf this
 mynde had nat ben grafted in the, playnely thou
 haddest ben a brute beaste. These two natures
 betwene the selfe so diuers: that excellent work
 mā had coupled together with blessed concord.
 But the serpent the enemy of peace, put the also
 der agayne with unhappy discord, so that now
 they neither cā be separte wout very great tur-
 ment & payne, neyther lyue ioynded together w-
 out cōtinual war. And playnly after the cōmon
 sayinge, eche in the other holdeeth the wolfe by
 the eares, & epyther may say very wel, and accor-
 dingly to the other that proper & pleasant verse
 of Catullus, I neyther can lyue with the nor w-
 out the. Such ruffelyng, wiauglyng, and trou-
 ble, they make betwene them selfe with combe-
 rous debate, as thynges dyuers, whiche in dede
 are but one. The body verely, as he him selfe is
 visyble, so delireth he in thynges visyble. As he
 is mortal, so foloweth he thynges temporal. As
 he is heuy, so synketh he downewarde. On the
 other part, the soule mynde of her celestyal na-
 ture, enforceth upward w greate vyolence, and
 with a terribile best striverth and wastleth with
 the heuy burthen of the earthly body. She dispi-
 seth the thynges that are sene, for she knoweth
 them to be transitory, she seeketh true thynges,
 which be permanent and ever abydyng, and be-

God is the au-
 thor of peace.
 The serpent is
 the maker of
 debat.

he holdeth the
 wolfe by the ea-
 res, this puer
 be we viewpon
 the which be i
 such combrace
 fro whes they
 can in no wyse
 ryd them selfe.
 The proverbe
 in wite spoge
 A certayn mā
 walked in a fo-
 rest, vpon whō
 came a wolf, &
 he could make
 no other shifte
 but toke hī by
 the eares, whi-
 che were soo
 shorte that it
 was harde to
 holde the, yet
 durst hē not let
 the go nor lay
 hande on his
 wepon forfere
 of byrnyng, but
 helde fast & cri-
 ed for helpe,

Enchiridion.

Poetes sayne
Prometheus
to haue made
men of claye &
through help of
Pallas to put
lyfe in the, & a
porcion of eue
ry best, so the
fierines of the
lyon, the wyl-
nes of the foxe
the fearfulness
of the hare &
so of other
beastes.

Man is compa-
red to a comen
welth & real-
me where is a
kyng, lordes,
and the com-
mon people,

cause the is mortall & also celestyal, the soneth
thyngs of lyke nature, except the be utterly drow-
ned in the fylth of the body, and by his contage-
ousnes be gone out of kynde from her natyue
gentylnes. And verely neyther Prometheus, so
muche spoken of amonge Poetes, sowed this
discoide in vs, a porcion of euery beaste myn-
gling to our mynde, neyther our primate and
fyrst makynge gaue it, that is to saye, it spronge
nat in vs naturally, or god gaue it nat to vs in
oure fyrste creacyon, but synne hath euyll cor-
rupted and decayed that whiche was wel crea-
ted, sowynge the popson of dissencion betwene
the that were honestly agreed. For befoze that
tyme, bothe the mynde ruled the bodye without
hesynes & the body obeyed without grudgyng.
Nowe it is cleue contrarpe. The ordre betwene
them is so troubled, the affections or appetites
of the body streue to go befoze reason, & reason
is in a maner compelled to encline & folowe the
iudgement of the body. Thou mayst compare a
man therfore properly to a communalte, where
is debate & part takynge in it selfe, which com-
nalte for as muche as it is made of sondrye
kyndes of men gathered togyther, whiche be of
diuers & contrary apperptes. It can nat be auoy-
ded, but that muche stryfe shall ryse therein, and
partes taken often tymes, onlesse þese rule &
authoryte be in one. And he him selfe be suche a
felowe, as wyl command nothyng, but þe which
shalbe holcome, and profytable for the comune
welth. And for that cause it must nedes be, that
he which is most wyse shulde moste beare rule.
And he nedes muste obey that least pceptueth or
vnderstandeth. Nowe there is nothyng moze fo-
loushe, than the rascal or vyle communalte. And
therfore

Capitulo. liii.

therfo is ought they to obey officers & rulers
and beare no rule nor office them selfe. The no-
ble estates, or suche men which be moſte auncy-
ent of age, ought to be herde: but ſo that it ly-
onely in the kynges arbytermente to make ſta-
tutes and lawes, whome it is mete to be aduer-
ſed, to be put in remembrance or counſey-
led now & then. But it is nat mete that he ſhuld
be compelled, or that any man ſhuld maſtery or
rule him; And fynally the kyng obeyeth no man
but the lawe onely. The lawe muſt be correſpon-
dent to the original decree of nature, or the firſt
example of honeſty. Wherefoze if this order ſub-
verted, the unruly communes: and that ragynge
dregges of the cite, ſtrive to go befoze the ſen-
ors or eldermen: or yf the cheſe lordes diſpiſe the
commandement of the kyng, than arſeth pe-
tyllous ſediſyon, or diuiſyon in our commune
welthe, yea and excepte the prouiſyon, decree or
authoryte of god ſocour, all the mater wepeth &
enclyneth to extreme miſcheſe, and to viter de-
ſtruction. In man reaſon beareth the rowme of
a kyng. Thou mayſt accōpt for the cheſe lordes
certaine affections, & them of the body: but yet
nat al thynges ſo beaſtly. Of the which kynde
is natural reuerence toward the father and mo-
ther, loue to thy byetherne, a beniuolente mynde
toward thy frendes and louers, compaſſion be-
pon them that be vexed with aduerſite, or com-
bzed with ſickeneſ, ſcare, or infamie, ſclaunder,
or loſſe of thy good name, deſpye of honeſt repu-
tacion, and ſuche other lyke. But ſuche affecty-
ons or paſſions which be very greatly diſagre-
uge from the decrees of reaſon and whiche be
call tounne and muſt bow even to the vilenes of
byute beaſtes, thyneke and reken thoſe to be as

The kyng
obeyeth the
lawe onely.

Reard is kyng
in a man.

The lordes be
certaine gentyll
affections.

The cōoners
be vyle appen-
tytes.

Enchiridion:

It were the most rascal and vyle sort of the com-
 mune people. Of which kynde and sort be lecher-
 ry, rypot, enuye, and suche lyke diseases, which al
 without exception must be kept vnder with pris-
 son and punishment, as vyle & bond seruantes
 þ they may rendre to their master, their taske, &
 worke appoynted to the, if they can, but if nat,
 at the leaste that they maye do no harme, whiche
 thynges Plato prepying by inspiration of god,
 wrote in his booke called *Timæus* how the sonnes
 of goddes had forged in mā to thei owne likes-
 nes two kyndes of soules, þ one kinde spirytual
 & immortal, the other as it were mortal, in dan-
 ger to diuers perturbacions oꝝ motions of vni-
 etnes, Of which þ first is voluptuousnes (as he
 saith) þ bayte wherby mē are allured & brought
 to vngaciousnes oꝝ myschefe. The nexte is sor-
 row oꝝ greife, which letteth men & dysuerteth them
 fro vertue oꝝ goodnes. After þ feare & psumpti-
 ous boldnes, two mad couſeylours, whom accō-
 panieth indurate wyoth, the despye of vengeance
 Moreover, flatterring, hope, with beastly imagi-
 naciō, and knowlege nat gouerned of reason, &
 worldly loue, þ layeth handes byolentlye on all
 thynges. These be almost the wordes of Plato, &
 it was nat vnknewen to him, the felicitye of this
 lyfe, to be put in refraynyng such perturbacions
 For he wyteeth in the same worke, þ they shall
 lyue iustly & blessedly, that haue overcome these
 appetites: & that they shall lyue vniuersally & mis-
 erably þ were overcome of the same. And for the
 soule, which is like vnto the nature of god, that
 is to say, for reason, & for a kyng, he appoynted
 a place in þ bryayne, as in the chiefe toure of our
 cytye, and as þ mayst se, the highest part of our
 body, & next to heauen, and most far fro the na-
 ture

Four affecty-
 ons of the
 mynde, Joye,
 And feare,

Reason dwelleth
 in the bryaines
 as in the pa-
 layce

Capitulo. liii.

ture of beastes, as a thyng derely. which is both
of a very thin bone, and neither lade with grosse
synewes nor fleshe, but surely furnished & ap-
pointed within and also without, with powers
of knowledg, that no debate myght rise in our
commune welthe, but that he by them, as by re-
poyters, shuld immediatly perceyue it. But as
touchyng the partes of the mortal soule, that is
to wyt, the affections or appetites, as every one
is, eyther obedyent, or els grudgeth agaynst rea-
son: so he remoued them fro hym. For betwene
the necke and the myddyse, he set that parte of
the soule, wherein is conteyned boldenes, wrath,
or anger, a seditious affection verely, and ful of
debate, whiche nedes must be refrayned: but he
is nat very brutyshe or beasty, and therefore he
seperated hym in a meane space fro the highest
& lowest, least if he had ben to nigh to eyther of
them, he wolde eyther haue troubled the kynges
quyetnes, or els corupte with the contagious-
nes of them of the lowest sort, shulde with the
also conspyre agaynst hym. Laste of al, that po-
wer whiche despyeth the voluptuous pleasure
of meate and drynke, wherby also we be moued
to bodely lust, he banyshe driterly away farre
fro the kynges palays, downe alow byn the the
myddyse into the lyuer & the paunce, that as it
were a certayne wyld beaste vntamed, he shulde
there stablyshe and dwell at the racke: for be-
cause that power is accustomed to rayse vp mo-
tions most violent, and to be disobedyent to the
commaundementes of the kyng, what beastly-
nes, pea and what rebellpon is in the lowest por-
tyon of this power at the least waye the pryncy-
paltes of the body may teache the, in which pte
thefely this power of concupiscence rageth, and
tyrannye

The power
wherein is con-
tayned wrath
and hate

The power
wherein is con-
tayned desyre

Enchiridion.

The ornaments
of a kynge.

tyrannye repyneth, whiche also of all members
onely ever amonge maketh rebellyon with vns
clerly moeyōs, the kynge ceyng the contra
rye, and that in dayne. Thou seest than euy
denly, how that this noble beste man, so good
ly a thyng aboute: playnely and without any ex
cepyon, endeth in an vnreasonable or brute
beaste. But that noble counseylour, whiche syt
teth lyke a kynge or a luler in his hygh court: ha
uyng alway in remembraunce his owne begyn
nyng, thynketh no fylthy nor lowe thyng. And
he hath wherby he may be knowne from other,
a scepter of ruyne, because he both commande
nothyng but that whiche is ryght and good, in
whose top wyrteth Homere to syt an Eagle, be
cause that reason mountynge vp to celestyall
thynges, beholdeth from above those thynges
that be on the grounds, despytnfully, as it were
with Eagles eyes. In conclusyon, he is crowned
with a crowne of golde. For golde in the mysty
cal letters most commonly betokeneth wysdome.
And the cyrcle betokeneth, that the wysdome of
the kynge shulde be perspyte and pure in euery
parte. These be the very gyftes or vertues pro
perly belongynge to kynges. fyrste that they be
very wyse, that they do nothyng amysse by
meanes of error and lacke of true knowledge.
And that suche thynges as they knowe to be
good and ryght, those onely to wyll and purpose
to do: that they do nothyng agaynst the decree
or iudgement of reason (nothyng natyrally, froward
lye, and corruptly. And who soeuer lacketh any
of these two popertes, counte hym to be, nat a
kynge, that is to say, a ruler but a robber.

¶ Of the dyuersytees of affectyons. Ca. v.

Our

Capitulo. v.

Our kyng Reason may be oppressed verily, yet because of the eternall lawe which god hath graunt in him, he can nat be corrupted, but that he shall grudge and call backe. To whome yf the residue of the communality wyl obey, he shal neuer comyt any thyng at al, eyther to be repented of, or of any leoparde: but al thynges shalbe and minystrred with great moderation, with muche quietnes & tranquillite. But as touching affectiōs, verely Stoici & Peripatetici vary somewhat, though both agre in this, that we ought to lyue after reason and nat after affections. But Stoici wil whā we haue vled for a seald (as it were a scholemayster to teache be our fyrst principles) the affectiōs, whiche immediately are deryd vp of the sensuall powers, and be come to the iudgement and true examination, what is to be ensued or chosen, & what to be eschewed or forsaken that than we utterly dampne & forsake the. For thā are they (as they say) nat onely no pfitte to very wysdome, but also hurtfull & nopous. And therfore they wyl, that a pfitte wyse man shuld lacke all suche motions as diseases or sykkenes of the mynde, and with muche ado some whiche be more gentyl graunt to a wyse man these fyrst motions, preventing reason, which they call fantasmes or ymagynations. Peripatetici teache the affectiōs nat to be destroyed utterly, but to be refreined: & that the vse of the is nat utterly to be refused, for because they thynke them to be gyven of nature, as a ppyche or a spurre to styrre a man to vertue. As wrath maketh a mā bolde & hardy, and is a mater of fortitude. Envy is a great cause of poverty, & so likewise of other. Socrates in a certain booke & Plato made called Pleado, semeth

we ought to lyue after reason and nat after affectiōs. Peripatetici wyl that affectiōs shulde be refreined, only thynking the necessary to ppyche & to stirre a mā to vertue. Stoici be the folowers of plato to whiche ppyche shuld be refreined in the inward contact of the mynde onely, yf a man were so armed with al vertues, that he might be wounded with no darte of aduersitie or fortune, stateng al so, & outward good, & fortune not our warde. Gifts of nature be requered necessarily unto felicity but the testimony of conscience inwarde to be sufficient. Peripatetici

Enchiridion.

be Aristotelles
followers, whi-
che say, a mā
appareled with
all hide of þu
with a pure
cōscience to be
a good mā yet
nat happye or
blessed for thei
wyl beatitudo
to reste in the
act & outward
practise: or ver-
tu in p̄fytynge
the comō wele
Therefore (say
they) rycheſſe,
frēdes, strēgh
of body, helth
eloq̄ces ſuche
lyke, to be re-
quyred necessa-
ryly, withoute
whiche a man
cā nat profyte
on other, yet
wold the ynat
ſuche thynges
to be deyrred
for loue of the
thys the ſelfe
but to profyte
the comōweith
& for the cōuer-
ſation of man-
kynde.

Some man is
more prone to
þu than ſom,

to agre with Stoici: where he thynketh philoso-
phy to be nothing els but a meditation or practy-
ſynge of deathe, that is to ſaye, that the mynde
with drawe her ſelfe as muche as ſhe can frome
corporeall and ſenſible thynges, and conueye her
ſelfe to thoſe thynges, which be perceyued with
reaſon onelpe: and nat of the ſenſible powres.
Fyſt of all therfore, thou muſt be holde and con-
ſyder dyligenlye, al the moeyons, moaynges, or
ſterynge of thy mynde, and haue them ſurelye
known. Furthermoze, thou muſt vnderſtande,
no motions to be ſo violent, but they may be ey-
ther refrayned of reaſon, or els tourned to vertu
that withſtandynge I heare euerye where the
contagious opinion, that ſome wuld ſay, they be
cōſtrayned to vices. And on the other ſyde many
for lacke of knowelege of them ſelfe folowe ſuch
mociōs as the ſapenges or decrees of reaſon in
ſo much that what ſo euer wraſch, or enuy dothe
cōſaile or moue them to do, that they cal þ̄ zeale
of god. And as thou ſeeſt one commune welth to
be more vnquiet thā an other: ſo is one man more
inclined or prone to vertue, than an other, which
difference cometh nat of the dyuerſyte of minkes
but eyther of the influence of celeſtyall bodyes,
or els of our progenitours, or els of the byrnyng
vp in yowth, or of the complexion of þ̄ bodye
So crates ſable, of carters and horyes, good and
badde, is none olde wyues tale: for thou mayſt ſe
ſome to be boine of ſo inoderate, ſofte, quiet and
gentyll dyſpoſition, ſo eaſy to be handled, to be
ſuened and wynded that without beſynes, they
may be induced to vertue, and renneith forwarde
by theyr owne courage without any ſpurryng.
To ſome elene contrary thou mayſt perceiue
haue happened a bodye rebellious as a wylde and
lychyns

Capitulo. v.

kyching houle: in so much that he which tamed
 him, shall haue ynoughe to do and swete apace,
 and yet searche with a verye rough bitt, searche
 with a wasse and sharpe spurres, can subdue
 his fierynes. If any suche one hath happened to
 the, let neuer the rather thy herte sayle the, but
 so muche the more feruently sette vpon it, thy
 kynge on this wyse, that the way of vertue to be
 stopped or shutte by from the, but a large maner
 of vertue to be offered vnto the. But and if so be,
 that nature hath endowed the with a gentyll
 minde thou art nat therfore streyght way better
 than an other man, but happier, and yet agayne
 on that maner wyse arte thou more happy, that
 thou arte also more bounde. Howe be it, what is
 he that is endued with so happy giftes of nature
 whiche hath nat abundantly thynges ynough
 to wastell withall. Therfore in what part shalbe
 perceyued mooste rage or rebellyon to be in that
 parte reason our kynge must watche dyligentlye.
 There be certayne vices appropiate to euerye
 cōtre, as to breke promise, is familer to some
 to some riot or prodigalite, to some bodely lust or
 pleasure of the flesh, & this happeneth to the by
 the disposicion of their countres. Some vices accō
 pany the complexion of the body, as appetyte and
 lust for the cōpany of women, & the desire of pleasures
 & wāton sportes accōpany the sanguine,
 wrath, fierynes, cursed speaking foloweth the choleric
 the melancholic. Froynesse of minde, lake of activitie, slug
 gishnes of body, & to be given to much slepe, foloweth
 the flummatyke man. Enuy, inwarde heuy
 nes, by sternes, to be solitary, seife mynded, colde,
 and cholysh, foloweth the melancholye persons.
 Some vices abate and encrease after the age of
 man as in youth, lust of the body, wastfull expences
 and

The rebellyon
 of nature is to
 be imputed to
 no man.

Some vices
 folowe the
 countres.

Some vices
 folowe the cō
 plexion of
 the bodye.

Vices folow
 ynge the age.

Enchiridion

Vices approp-
riated to kynde

An yll disease
of the mynde
is somtyme re-
sopened wth
an other good
gyfte or pro-
pertye.

Let the vices
whiche drawe
here vnto ver-
tue be correcte
ed.

and rashenes, or folyshe hardines. In olde age,
negligences, or to much launche waywardenes
and sturtye. Some vices there be, which shulde
seme appropiat to kynd as fiercenes to the man
vanity to the woman, and desyre of wyche, or to
be reuenged. It fortuneth nowe and than, that na-
ture (as it were to make amendes) recompenseth
the disease or spychenes of the mynde, with an o-
ther certayne contrary good gyfte or propertye.
One man is somewhat prone or elcypned to plea-
sure of worldly pastymes, but nothing angry, no
thyng envious at al. An other is chaste, but some-
what proude or highe mynded, somewhat hasty,
somewhat to greedy vpon the world. And there be
whiche be vexed with certayne wonderful and fa-
tal vices, with thefte, sacrilege, and homycide,
whiche truly thou must withstande with all thy
myght, against whose assaule must be cast a cer-
tayne brasse wall of sure purpose. On the other
syde, some affections be so nyghe neighbours to
vertue, that it is legerdous lest we shulde be dis-
ceyued, the diuersite is so dangerous and dow-
ful. These affections are to be corrected and a-
meded and may be turned very well to that vertue
whiche they most nyghe resemble. There is some
man (because of example) which is fone set afire,
is hote, at ones prouoked to anger with the least
thyng in the worlde, let hym receyue and sober
his minde, and he shalbe bolde and courageous,
nothing faint hearted or fearful, he shalbe free of
speech without dissimulation. There is an other
man somewhat holding, or to much launche let, be
put to reason, and he shalbe called thifty and a
good husband. He that is somewhat flattering,
shalbe with moderacyon firtie and pleasant.
He that is obdurate, may be constant, boldempe-
nt

Capitulo. v.

nes may be fourned to graunte, And he that hath
 to much of folyshe toyes, may be a good compa
 nion. And after the same maner of other leghter
 diseases of the mynde, we muste beware of thys
 onely that we cloke nat the vyce of nature with
 the name of vertue, callynge bruyces of mynde
 graunte, crudelitte rustyce, enuy zeale, spleynng
 githers thysie, flaterynge good felowshyppe,
 knowynge of rybaldrye vrbanyte or merpe spea
 kyng. The onely way therfore to helpe, is first
 that thou knowe thy selfe. Secondely, that thou
 do nothing after affections, but in al thynges af
 ter the iudgement of reason. Let reason be soude
 and pure, and without corrupcion, lette nat hys
 mouth be out of rast, that is to say, let hi behelde
 honeste thynges. But thou wyte saye, it is an
 harde thyng that thou commaundest: who saith
 nay? And verely the sayenge of Plato is true,
 what so euer thynges be saye and honeste, the
 same be harde and frauytfull to obteyne. And
 thing is moze harde, than that a man wuld ouer
 come hi self. But thā is there no greter reward
 than is felicitye. The comynus spake þ thyng excel
 lently, as he doth all ocher thynges, nothyng is
 moze happy than a chysten man, to whom is pro
 mysed the kyngdome of heuen. Nothyng is gre
 ter peryll, than he whiche euer houre is in lea
 perdy of his life. Nothyng is moze strong, thā he
 that ouer cometh the deuyll. Nothyng is moze
 weke than he that is overcome of the fleshe. If
 thou ponder thine owne strength onely, nothyng
 is harder, than to subdue the fleshe vnto the spy
 rite. If thou walt loke on god thy helper nothyng
 is moze easie. Now therfore, conceyue thou with
 al thy myghte, and with a feruent minde and pur
 pose and professyon of perfyte lyfe. And whan

But not the
 name of vertue
 to any maner
 of vyce.

know thy selfe

Do al thynges
 after the iuge
 ment of reason

the sayng of
 Plato.

The sayng of
 saint Jerome

Enchiridion.

To be willing
to be a chaste
mā, is a great
part of chaste
dome.

The way of
vertu in pcesse
waxeth easy.

thou hast grounded thy lēte vpon a sure purpose
set vpon it, and go to it lustely: mans mynd neuer
purposed any thyng earnestlye, that he was nat
able to bypasse to passe. It is a greate parte of a
chrysten lyfe, to desyre with ful purpose, and with
all his herte to be a chrysten man. That thinge
which at the fyrst syghte of metynge, at the fyrste
acquaintaunce of conning to what seme impossi-
ble to be conquered of wonne, in pcesse of tyme
shalbe gentyl ynough, and with vsc easy, yē and
at length throughe custome, shalbe very plesant.
It is a verpe proper saycunge of Iacobs. The
way of vertue is harde at the begynninge but af-
ter thou hast crepte vp to the toppe, there remain-
eth for the verpe sure quietnes. No beast is so
wyld, which wexeth nat tame by the craft of mā
And what there be no craft to tame the mynd of the
tamer of all thynges: that thou myght be hole in
thy body, thou canst stedefastly purpose, and com-
maunde thy selfe for certayne yeres to absteyne
from drynkynge of wyne, to forbear the fleshe,
and company of women which thynges the phi-
sician beyng a man prescrybed to the. And to liue
quyerly al thy lyfe, canst thou nat talle thyne affe-
cyons no nat a fewe monethes? whiche thyng
God that is thy creatoure and maker comman-
deth the to do? To save thy bodye from specke-
nesse, therre is nothyng whiche thou dost nat?
To deliuer thy bodye, and thy soule also, from
sternall deathe doste thou nat these thynges
whiche infydels Ethnycs and Gentyles haue
doone?

Of the inwarde and outwarde man, and of
the two partes of man, proued by holy
scripture. Cap. vi.

Certainly

Capitulo. vi.

Certainly I am ashamed in christen mens behalfe, of whom the most part folowe as they were brute beastes, they affectyons and sensuall appetytes, and in this kynde of war are so rude and vnerersyded, that they do nat as much as knowe the dyuersyte betwene reason and affectyons or passyons. They suppose that thynge onely to be the man which they se and feele and they thynke nothing to be beside the thynges which offre them selfe to the sensible wittes, whan it is nothyng less than so. what so euer they greatly coueyte, that they thinke to be right, they cal peace, certayn and assured bōdage, while reason oppressed and bynded foloweth whither so euer the appetyte or affection calleth with oute resistance. That is that myserable peace whiche Christe the auctoure of verie peace that hath made bothe one, came to breake, steryng vp holme warre bytwene the father and the son, betwene the husbāde and the wyfe, bytwene those thynges which synchly concoorde had euyl coupled together. Nowe then let the authoryte of the philosophers be of lytell weyght, excepte those same thynges be al taught in holt scripture, though nat with þ same wordes. That the philosophers call reason, that calleth Paul somtyme the spirite, somtyme the inner man, other whyle the lawe of the minde. That they cal affectiō, he calleth somtyme the fleshe, somtyme the body, an other tyme þ viter man and the lawe of þ mēbers, walke (sayth Paul) in the spirite, and ye shal nat accomplishe the despyes and lustes of the fleshe, for þ fleshe despyeth contrarye to the spiryte, and the spiryte contrarye to the fleshe, that he can nat do what so euer thynges ye wolde. And in an other place, If ye shall lyue after the fleshe, ye shal dye. If ye

Christ in man
saith he came
not to make
peace but dis-
sion, to set the
father against
the sonne, the
sonne against
his father, the
wyfe against
her husbāde
the husbāde a-
gainst his wyfe
and so forth.

The hystorie
meaneth that
at somtyme
in some places
the husbāde
shulde accept
the faythe of
christ only & fo-
low his holson
doctrine, & the
wyfe shuld per-
secute him, so-
tyme the wyfe
shoulde folowe
christe and the
husbāde perse-
cute her, and
likewise the son
his father and
the father the
sonne.

Reason, the
spirite, the in-
ner man, the
lawe of the min-
de be one thyng
with Paul.

Enchiridion

Affection, the
flesh, the body
the vnder man
the lawe of the
members, be
one thyng
with Paule.

Peace, lyfe, ly
berte of soule
is the warre
death, bondage
of the body.

A double mā.

The laste ada
is Chyste

walkynge in the spiryte. All mystify the dedes
of the fleshe ye shall lyue. Certaine this is a new
change of thynges, that peace shalde be sought
in warre and warre in peace, in death lyfe, and
in lyfe death, in bondage liberty, in liberty bondage
for Paule writeth in an other place. I chastise
my body and bring him into seruitude. Here also
the liberty. If ye be led with the spirite ye be nat
subiecte to the lawe. And we haue nat (sayth he)
receiued agayne the spirite of bondage in feare,
but the spirite whiche hath elected vs, to be the
chyliden of god. He sayth in an other place. I see
an other lawe in my members repugnynge agaynst
the lawe of my mynde, subduynge me to the lawe
of synne, whiche lawe is in my members. Thou
redest with hym also of the other man, whiche
is corrupte, and of the inner man whiche is re-
newed daie by daie. Plato put two soules to be
in one man. Paule in one man maketh two men so
coupled together that neyther without other can
be either in heauen or hel, and agayne so sepera-
ted, for the death of the one, must be the lyfe of the
other. To the same (as I suppose) pertaineth those
thynges whiche he wrote to the Corinthians. The
firste man was made into a lyuynge soule. The
last Adam was made into a spirite quickenynge,
but that is nat first whiche is spiritual, but that
whiche is lyuynge, than foloweth whiche is spi-
rituall. The firste man came of the earth, hym
selfe terrestiall. The seconde came from heauen,
and he hym selfe celestiall. And because it shalde
more euidently appeare these thynges to per-
teyne nat onely to Chyist and Adam, but to vs
all, he added sayng. So was the man of the earth
suche are terrestiall, and earthlye persons. So is
the celestiall man such are the celestiall persons.

Therefore

Capitulo. vi.

Therefore as we haue boyns þ ymage of the earth
lye man, euen so now we let vs beare the ymage of
the celestyal man. For this I say brethren, that
fleshe and blode shall not possesse the kingdome
of heuen, nor corruption that possesse incorrupti-
on. Thou perceiuest playnly how in this place he
calleth Adam made of earth, that thing which in
an other place he calleth the fleshe, and the vicer
man which is corrupte. And the same thinge cer-
tainly is also the body of death wherewith Paul
agrieved cried out: Oh wretched man that I am,
who shall deliuer me from this body of death? In
conclusion Paul declaring the most diuers fruites
of the fleshe and of þ spirit, writeth in an other
place, Caienge. He that soweth in his fleshe, shall
also reape of mowe of his fleshe corruption: but
he that soweth in the spirit shall reape of mowe of
the spirit life eternal. This is the olde debate of
two twinnes Jacob & Esau, whiche before they
were brought forth into light, walled within þ
closters of the mothers belpe. And Esau verely
caught fro Jacob the p̄eminence of byrth & was
first borne: but Jacob preuented him again of his
father blessing. That which is carnal cometh first
but the spiritual thing is euer best. The one was
reed, high coloured and rough with heare: the o-
ther smoth. The one vnguer & an hunter: the o-
ther reioysed in domistical quietnes. And the one
also for hunger solde his right that pertained to hi
by inheritance, in that he was the elder brother
while he entered with a vple prest and reward of
voluptuousnes, fell frome his natyue libertie,
into the bondage of synne. The other procured
by craste of grece that whiche belonged nat ro
him by ryght of lawe. Bytwene these two bre-
thren thoughte bothe were boyns of our bely, and

f.iii.

Jacob figureth the spirit
Esau the fleshe
Jacob & Esau
the soes of Isaac
ac & Rebecca
lough in their
mothers bealy
shee consayled
with god, & he
answered, of
the shal soue
g
two contrary pe-
ple which shal
de euer be at
warre, but the
elder shuld ser-
ue the yonger.
Esau was fyrst
borne & Jacob
folowed, hol-
ding Esau fast
by the foot.
Afterwarde
Esau berenge a
hungred solde
to Jacob his
inheritance for
a messe of pota-
ge, when Isaac
was olde, he
badde Esau to
kill some venes
for that Jacob
might eate of
it, and blesse
the of Jacob.
But by this de-
uise & meannes
of the mother

at

Enchiridion.

Jacob saie: at one tyme, yet was there neuer loyned perlyte waye his fa: ther's blessing and was made lord of his brother. Then came **S**au, waytinge to haue a blessing, than answered he fa: ther, I haue made him the **Lorde**. After that **Jacob** sawe onre **Lorde** face to face. In good men the spiryte whiche is figured by **Jacob** ruleth & the body obeyeth. In euill men the fleshe which is figured by **Esau** ruleth: in him the empyre or dominyon of the spiryte. The woman here signyfye the carnall person whiche chaunged by grace of fayth foloweth the bidding of the spirite in euery thyng.

at one tyme, yet was there neuer loyned perlyte conco;dr. For **Esau** hateth **Jacob**. **Jacob** for his parte thoughe he quyeteth nat hate for hate, yet he fleeth and hath ever **Esau** suspected, neyther dare come withen his dager. To þe likewise what so euer thinge affection counsaileth or perswadeth: let it be suspected, for the doutfull credente the counseyloure. **Jacob** onely sawe the lord: **Esau** as one despyng in bloude spureth by the swerde. To concluden whan the mother asked counsel of the lord, he answered, the elder shalbe seruant to the yonger. And **Isaac** the father added: thou **Esaie** shalte do seruyce to thy brother. And the tyme shall come whan thou shalt make of and lose his poke from thy necke. The lord prophesieth of good and obedyent persons, the father of euil and disobedient persons. The one declarerth what ought to be done of all men; the other tolde afore hande what the moste parte wolde do. **Paule** wylleth that the wyfe be obedyent to her husbände, for better is (sayeth scripture) the iniquite of the man than the goodnesse of the woman. Our **Eue** is carnall affection whose euen the subtile and crafty serpent dayly troubleth and vereth with temptacion, and she once corrupted, goeth forth and ceaseth nat to prouoke and entice the man also through consente, to be partaker of the iniquyte or mischeuous det. But what rext thou of the newe woman, of her I meane that is obedyent to her husbände? I wyl put hatred betwene the (meanning the serpent and the woman) & betwene her generation & thyne, she shal tread downe thy head & thou shalt lay awayte to her heile. The serpent was cast downe on his brest, the death of **Christ** weakened his violence, he now only lieth awayte

Enchiridion.

to her hele pynclly. But the womā through grace
of fayth, chaunged as it were a man, boldly trea-
teth towne his venemous head. Grace is increa-
sed, and the tyranny of the flethe is dimynished
whan Sara was mynyshed and Dscape, than
dyd Abraham (god beynge the authour) grow &
increase. And than he called him nat husbāde,
but lord. neyther yet coulde he obteyne to haue
a chyldre befoze he was dyed vp and wared ba-
rine, what I pray the brought he forth at þ last
to her lord Abraham now in her olde dayes, yea
and past chyldre bearyng. Merely Isaac, that is
to saye, lope. For as lone as affections be ward
olde and are weake in a man, than at the laste
spryngeth vp that blessed tranquylte of an innu-
cent mynde, with sure quietnes of the conscience, as
it were a conynuall feast. And as the father let
nat his wife haue her pleasure wth out aduise-
ment, even so hath he the sportyng of the chyldren
together suspect, I meane of Isaac with Isma-
el. Sara wold nat þ the childe of a bondwoman
& þ childe of a fre womā shuld haue cōuersaciō to-
gether at þ age but þ Ismael (whyl as yet yowth
is feruēt) shulde be banished out of presence, lest
under colour of pastime, he might entree & drawe
vnto his owne maners Isaac, yet yong and ten-
der of age. Howe was Sara an olde wyfe and
now had brought forth Isaac, yet mistrusteth
Abraham, except þ answer of god had aproued
his wyues counsell. He is nat sure of the woman
vntyl he herd of god: in al thinges þ Sara hath
sayd to the here her voyce. O happy olde age of
the, in whō so mortified is the carnal man made
of þ erth, þ he in nothing besyde þ spirite, which
agremente whether in al thinges pte may happē
to any man, in this lyfe or no, verely I dare nat
F.iii.

The woman fy-
gureth affectiō
The mā reson
Abraham had a
son by his ser-
uaunte Agar
whose name
was Ismael &
an other by h^{is}
wyfe Sara
whō he called
Isaac. Ismael
was much el-
der then Isaac
& in playng to-
gyther in yow-
treed Isaac
wherwith Sara
dyspleased had
Abraham put
away thy ser-
uaunte Agar
with her sō also
to which Abra-
ham was loth
to do, but god
cōmaunded h^e
to obey h^{is} vi-
ues request.
Let yowth flee
the occasyon
of synne.

Affirme

Enchiridion.

Trouble of the
fleshe is expe-
dyente to the
exercise of ver-
tue & custodie
of humillite.

When thou art
tempted fall to
prayer.

by this was a
serpente with
manie heddes
of whiche one
was immortal
with her fou-
ghte Hercules
& whē he smote
of one heade
vii. sprauge for
it. At the last
he fought with
a barnig sword
and so scied
he theyr neckes
that they
coude no more
sprynge.

assyme: peraduentur it were nat expedient. For
euen vnto Paul was gyuen vnquietnes & trou-
ble of the fleshe, the messenger of Nathan ro-
bere him withall. And at the thyrd tyme whan
he despyed the lord to haue the messenger taken
from him. Thā had he none other answer but
onely this. Paul my grace is sufficient for the.
For strengthe is wrought and made perspte in
weakenes. In dede this is a new kynde of reme-
dy. Paul least he shulde be proude, is tempted
with pryde, that he myght be strong in Chyſte,
he is compelled to be weake in him selfe. For he
bare the treasure of celestial reuelacions in a ves-
sell of earth: that the excellencie shuld depend of
the myght of god, & nat of him selfe, which one
example of þe apostle putteth vs in remēzance
& warneth vs of many thynges. First of al that
whan we be assaured of vices, immediatly we
muste gyue our selfe to prayer and often tymes
desyre helpe of god. Moreover that temptaciōs
to perspte men are nat perillous: but also are ve-
ry expedient to the contynuaunce and preseruing
of vertue. Laste of all we be admonysched thāt
whan al other thynges are full tamed, than the
vyce of vayne glory euen in the chiefe tyme of vir-
tues, layeth an eyte: and þe vice is as it were
Hidra whom Hercules fought withal, a quicke
moſtre long of life and fruitful, by reason of her
owne woundes, which at the last ende whā al la-
bours be overcome can scarce be distroyed. Ne-
uertheles continual & importunate labour ouer-
cometh al thing: in þe meane tyme whyle þe minde
rageth & is vexed w̄ vehement perturbaciōs, by
al maner meanes thrust togyther, pul and draw
downe, behold & bynde fast this Isthmus with
tough bandes, whyle he goeth about to change
him

Capitulo. vi.

him selfe into all wonderfull thynges, into fyre,
into the shape of some terrible wilde beast, & in
to a rennyng tyger, & neuer leaue him vntyll he
come agayne into his owne natural lykenes and
shape, what is so like Protheus, as is the affec-
tion & appetites of folles which draw them so-
time into beastly & bodely lust, soyme into mad-
nes or warhe, other whyle into popson, enuye, &
straunge fashions of vyces. Agreeth it nat wel
that the excellent coneyng poete Virgyle sayde
than shall dyuers similitudes and fashions of
wilde beastes delude and mocke, for sodaynly
he wyl be a feareful wyne and foule tygre, and
a dragon ful of scales, & a sponesse with a reed
mane, or shal counterfayte the quicke soude of the
flame of fyre. But here haue in remembrance what
followeth. The more he chaungeth him selfe in
to al maner of similitudes, the more my sonne
(sayth Virgyle) like a newe thyng he shal be. And
also because we shal nat neede to returne agayne
to fables of poetes, thou shalt by the example of
the holy patriarche Jacob learne to endure & to
wastle lustely al nyght vnto þe morning of gods
helpe begyn to gyue light. And thou shalt say, I
wyl nat let the departe excepte thou shalt haue
gyuen me thy blessing first. But what reward
of this victorie and great vertue that might and
excellent strong wrestler obayned, it is certayn-
ly very profitable to heare. First of al god bles-
sed hym in that same place. For evermore after
that the temptacion is overcome, a certayne sin-
guler encrease of diuine grace is added vnto a
man, wherby he shal be another tyme muche
more surely armed than he was before agaynst
the assault of his enemyes. Furthermore by con-
sidering the thyng the sponesse of the conquerour

f. v.

wondered

Protheus that
is to say affec-
cion muste be
holden downe.
Protheus is a
god whiche
chaungeth him
to al maner fa-
cions. he is a
gyre p. heier
but he wyl tell
nothyng with-
out couertyse.
Virgyle sayeth
that of a newe
which had lost
his best & co-
loured with his
mother. The
a goddes how
he might resto-
re the agayne
she sent him to
proue a craft
a craft to bind
him vntyll he
had tolde the
truth, then
taught p. the
how of a deed
& purified ore
they might be
restored agayne
Jacob wrestled
with an angel
all nyght, who
in the morning
he wolde hit
let go vntyll he

Capitulo. vi.

had blessed
hym in the sa-
me place, the
dunghill smote
his toych and
the synewes
shoke so that
Jacob halced
on the one leg
after that.
God appereth
after a grete
tempest.
He hath wal-
ked. xl. dayes &
xl. nyghtes vn-
to the mounte
of Ouel where
he prayed in a
cave, & voyce
had him come
forth & stande
before god and
then came a
grete wynde
then a quakig
of the fyre, & god
was in the fyre
than folowed
the byssynge
of thynne
ayre, and then
appeared god
to Aysaa.

wyndeted and thronke, & he began to halt on þ
one fote, God curseth them by the mouth of his
prophete whiche halce on bothe theyr fete, that
is to say, them which wyl bothelyue carnally, &
please God also. But they be happie in whome
carnall affectyons be so moxepyed, that they
beare and leane most of al to the right fote, that
is, to the spierite, fynally his name was chaun-
ged of Jacob he was made Israel, and of a hely
wristler, a quyet pers on. After thou hast chasty-
sed thy fleshe, and crucifyed it with vyces and
concupiscences, than shal tranquylte and quyet-
netelle without all trouble come vnto the, that
thou mayest be as leysler to beholde the Lorde,
that thou mayest taste and fele that the Lorde
is pleasaunt and swete, for that thyng is sygn-
fyed by Israel. God is nat sene in fyre, or in the
wolde wynde and trouble rage of temptacions
but after the tempest of the deuyl (yf so be thou
shalte endure persecuerantye) foloweth, the bys-
synge of a thynne ayre or wynde of spirytual con-
solacion. After that ayre hath byethed quyetly v-
pon the, than applie thynne inwarde epen, and
thou shalt be Israel, and shalt saye with him. I
haue sene my lord, and my soule is made hole.
Thou shalt se him that sayd: no fleshe shal se me
Consyder thy selfe diligently yf thou be fleshe,
thou shalt nat se God, yf thou se hym nat, thy
soule shal nat be made hole. Take hede therfore
that thou be a spierite.

¶ Of the partes of man, the spierite, the
soule, and the fleshe. Cap. vii.

These thynges afore wyrtten, were euen a
great deale more than sufficient: neuer the-
les yf thou mayest be somewhat more sens-
syble

Ouygene in his
first booke ypo
his epistle of. f

Capitulo. vi.

spble knowen vnto thy selfe, I wyl reherse com-
pendiously the diuision of man, after the dis-
crificion of Origene, for he foloweth Paule, ma-
kinge thre parties, the spiryte, the soule, and the
fleshe, which thre partes Paul iorned together
writting to the Thessaloniences. That your spi-
ryte (saye he) your soule and your body maye be
kepte cleane and vncorrupt that ye be nat blamed
or accused at the commynge of our Lorde Jesu
Christ. And Elayas (leueng out the lowest part)
maketh mencyon of two, saying: my soule shall
desyre and long for the in the night, yea and my
spiryte and my hert steynges I wyl wake in the
morninges for to please the. Also Danyel saith,
let the spirytes and soules of good men laude
god. Out of the which places of scripture, Ori-
gene gathereth nat agaynst reason the.iii. porci-
ons of mā, þ is to wete, the body otherwyle cal-
led the fleshe, the most vble parte of vs, wherein
the malicious serpent through original trespas
hath writen the lawe of syn, wherewithal we be
prouoked to folyshnes, and also yf we be over-
come, we be coupled and made one with the de-
uyl. Than the spiryte wherein we represent the
similitude of þ nature of god, in which also our
moost blessed maker after the original paternes &
example of his owne mynde, hath grauen the e-
ternal law of honesty with his finger, that is wth
his spirite þ holy ghost. Bi this part we be knit
to god an made one wth him. In the thyrde place
and in the myddes betwene these two, he putteth
the soule, which is a partaker of þ sensible wittes
& natural mocions. Wher as one in a sedicious &
wringlyng commune welth, must nedely soyne
her selfe to þ one part or to the other, she is trou-
bled of both parties, she is at her liberte to wth her

hau to the ro-
mayns makes
the this diuisi-
on.

The fleshe.

The spiryte.

Thou must re-
membre the soul
& the spirite so
be one substan-
ce, but in the
soule be many
po wers as wit-
tyll, memoire
but the spiryte

thre

Enchiridion

is the mooste
pure & fardest
fro corrupcion
the most hygh
ediuine portio
of our soule.

Capar of god
imediady whe
re in god hath
grauē the lawe
of honelty that
is to saye the
lawe naturall
after the simili
tude of the eter
nal law of his
owne mynde.

ther parte the wyl enclype, if we forsake þ flesh
and conuey her selfe to the partes of the spirite,
we her selfe shall be spiritual also. But and if we
cast her selfe to wone to the appetites of the body,
we shall growe out of kynde into the maner of
that body. This is it that Paul ment wrytynge
to the Corinthians. Remembre ye nat that he that
iopneth him selfe to an harlot is made one body
with her: but he that cleueth to the lord, is one
spirite with him. He calleth the harlot the fragile
and weake part of the man. That is that pleasat
and flateringe woman, of whome thou redest in
the seconde chapter of proverbes on this wyse.
That thou mayst be deliuered from a strange
woman, and from a woman of another countre
which maketh her wordes swete and pleasant,
and forsaketh her husbände to whome she was
married in her yowth, and hath forgotten the pro
myse she made to her lord god, her house bow
eth downe to deth and her path is to hell, who
soeuer goeth into hel shall neuer retorne nor shall
attain to þ path of life. And in the vi. ca. That þ
man shall kepe the fro an euill womā, & from þ flate
ring tonge of a strange woman, let nat the herte
melt on her beauty, be nat thou discouered w her
teches, for the price of an harlot is scarce worth
a peece of bread, but the womā taketh away þ pre
cious soul of the mā. Wrd he nat whan he made
mencion of the harlot, the herte & the soul expresse
by name the partes of man. I saye in the ix.
chapter. A tolpe woman euer babling and ful
of wordes, cwymping in pleasures, and hath
no lerning at al, speteth in the wyse of her house
vpon a stole in an hygh place of the cytye to cal
them that passe by the waye and be goynge in
theyr iourney, who so euer is a chyld, lette hym
sourn

Capitulo. vii.

tome into me, and she sayd vnto a sole and an
 hertles person, water that is stollen is pleasa-
 ter, and breade that is hyd pyuelye, is sweter.
 And he was nat ware that there be gyauntes,
 and their gesses be in the botom of hel. For who
 so euer Maite coupled to her he shall disceide in
 to hell. And who so euer shall departe from her,
 Maite saued. I beseeche the with what coloures
 coulde moze woikemanly haue ben paynted and
 set out cyther the venemous entycementes and
 wanton pleasures of the porsoned flethe, prouo-
 kyng and temptyng the soule to splethynesse of
 synne, or els the importunate of the same, cryng
 and crypnyng agaynst the spiryte, or the wret-
 ched ende that foloweth. whan the wth ouers
 come the spiryte. To conclude therfore, the spi-
 rite maketh vs goddes, the flethe maketh vs
 beastes, the soule maketh vs men, the spiryte ma-
 keth vs religious, obedynt to god, kynde and
 mercyfull. The flethe maketh vs dispisers of
 god, disobedynt to God, unkynde and cruel.
 The soule maketh vs indifferent, that is to say,
 neyther good nor badde. The spiryte despyeth
 celestyal thynges, the flethe despyeth delcate
 and pleasaunt thynges. The soule despyeth ne-
 cessarye thynges, the spiryte carryeth vs vp to
 heauen, the flethe thrusteth vs downe to hell.
 To the soule nothyng is imputed, what so euer
 is carnal or springeth of the flethe, that is sple-
 thy, what so euer is spiritual procedynge of the
 spiryte, that is pure, perfyte, and godlye, what
 soeuer is naturall and procedeth of the soule, is
 a meane and indifferente thyng, neyther good
 nor badde, wylte thou moze playnele haue
 the diuersyte of these thre partes. Mewed vnto
 the as it were with a mans spnger: certaynlye

Enchiridion!

That which
is naturall
deierueth no
rewards.

The soule
doubteth.

I wyl assaye. Thou arte vnder the reuerent les-
are of the parentes: thou louest thy brother, thy
chylde and thy frende: it is nat of so great ver-
tue to do these thinges, as it is abhominable nat
to do them. For why? Wuldest thou nat beynge a
chylde man, do that thyng which the gentyles
by the teachyng of nature do yf which byrte
beastes do? That thyng that is naturall shal nat
be imputed vnto merite. But thou arte come in-
to suche a strayne case, that eyther the reuerence
towards thy father must be dyspyled, & inwarde
loue towards thy chylde must be subdued, the
benyuolence to thy frende sette at nought, or god
must be offended, what wylte thou now doo?
The soule standeth in the myddes bwtwene two
wayes: the fleshe cryeth vpon her on the one side
the spirite on the other syde. The spirite saith,
God is aboue thy father, thou arte bounde to
thy father but for the body onely. To god thou
arte bounde for all thyng that thou halte. The
fleshe putteth the in remembraunce, sayeng. Ex-
cepte thou obey thy father he wyl dysserue the,
thou shalte be called of euery man an vnkynde
and vnnaturall chylde, loke to thy prospe, haue
respekte to thy good name and fame. God eith
dorhe nat se, or els dissimuleth and wetyngly lo-
beth besyde it, or at the lest wyl be sone pacified
agayne. Nowe thy soule doubteth, now she wa-
uereth hither and thither: so whether of eyther
parte she tourne her selfe, euen that same shal be
what so euer that is she goeth vnto. If she o-
bey that harlot the fleshe (the spirite dispiseth)
she shal be one bodye with the fleshe. But and yf
she lyft vp her selfe and ascende to the spirite (the
fleshe sette at nought) she shal be transposed and
changed into the nature of the spirite. After this
manner

Capitolo. vii.

maner accustomed to examine thy selfe prudently.
The error of those men is exceeding great whiche
often tymes wening that thyng to be perfecte
vertue and goodnes wiche is but of nature, and
no vertue at all. Certayne affections some what
honest in apperance and as they were dysguised
with vipers of vertue, disceiuing negligent per-
sons. The iudge is hasty & cruel against the felo
whom that hath trespassed the law, he seemeth to
him selfe constant, and of grauite, vncorrupt and
a man of good conscience, wylte thou haue this
man discusse? If he fauoure his owne minde to
much and folowe a certayne naturall rygorous-
nes, without any greife or sorowe of mynde, per-
adventure with some pleasure or delectacion, yet
nat leaue from the office and duty of a iudge
lette him nat sothe with stande to much in his
owne conceyte. It is an indifferente thyng that
he doeth. But if he abuse the law for priuate hate
or lucre, nowe is it carnall that he doeth, and he
commyteth murther. But and if he fele greate
sorowe in his mynde because he is compelled to
dystrope and kyll hym whome he had leuer haue
amended and saued, and also enioye punishment
according to the trespass, with such a mind with
such sorowe of herte, as the father commaundet
his singulerly beloued son to be cut, launced, or
scaret: of this maner shal it be spirytual, that he
doeth. The most parte of men throughe prouesse
of nature and some specyall properite, eyther re-
ioyce or abhorre certayne thyngs. Some there be
whom bodely lust tykeleth nat at al, let nat them
stand by a scrpe that vnto vertue, whiche is an
indifferente thinge. For nat to lacke bodely lust
but to overcome bodely lust, is the office of ver-
tue. In other man hath a pleasure to fast, a pleas-
sure

Some affecti-
ons be dysgy-
sed with visers
of vertue.

An example
of the Judge.

Some men re-
ioyce naturally
with some cer-
tayne thynges

Enchiridion.

**The rule of
true pryte.**

**Let a chrysten
man marke
saye well,**

**The chaste
love towards
thy wyfe.**

1552

sure to be at masse, a pleasure to be much at chere
che and to saye a great deale of spalmodye, exam-
mine after this rule that thyng whiche he doth.
If he regarde the commune fame of advantage
it smelleth of the fleshe and nat of the spiryte.
If he do folowe but his owne iudgement (for
he doth that whiche pleaseh his owne mynde)
than he hath nat, wherof he ought so greatlye
to reioyce, but rather wherof he ought to feare.
Behold a reuerendous thyng vnto thy self. Thou
prapest and iudgest hym that prayeth nat. Thou
fastest, and conydemnest hym that fasteth
nat. Who so euer doth nat that thou doest, thou
thyngest thy selfe better than he, beware lest thy
faste portayne to thy fleshe. Thy brother hath
nede of thy helpe thou in the meane space mou-
blest by thy prayer vnto God, and write nat be-
known of thy brothers necessitye. God shall ab-
hoire these prayers, for howe shall god here the
whyle thou prayest, whan thou which art a man
canste nat fynde in thyne herte to heare an other
man. Perceyue also an other thyng. Thou lo-
uest thy wyfe for this cause onely, that she is thy
wyfe. Thou doest no great thyng, for this thing
is commune as well vnto infidels as to the. Or
elles thou louest her for none other thinge but by-
cause she is to þe pleasant and also delectable. Thy
love nowe drawethe to thy fleshe warde. But
thou louest her for this thyng chiefe, because
thou hast perceyued in her the ymage of Christ,
whiche is godly reuerence, modestie, sobernesse,
chastite, and nowe louest nat her in her selfe, but
in Christ, yea, rather Christ in her. After this
manner thou louest spirituallye. For with stand-
ing we shall saye more of these thynges in
they places.

Let apu

Capitula. viii.

Certayne generall rules of true Chycken
lypunge. Cap. viii.

Nowe for bycause we have opened as me
semethe the wayes howe so euer we have
done it and have prepared as it were ce
tain stuffe and mater vnto the thing which was
purposed. We must haue to that which remay
neth, least it shalbe not be an Enchiridion, tis to **Enchiridion.**
saye, a lytell treatyse hanfome to be carped in a
mans hande, but rather a great volum, we wyl en
force to giue certayne rules, as they were certain
pointes of wysshelpng, by whose giding and con
uerpance, as it were by the giding of the thirde of
Dedalus, we may easly pluge vp out of þ blind
erroures of this world, as out of Labyrinth whi
che is a certayne comberous maze, and come vn
to the pure and cleere lpght of spirituall lypunge.
None other science is there whiche hath not the
rules. And that the crafte of blessed luyng onely,
be thoughe the helpe of al maner pceptes. **Thre** **Learne the**
is without faille a certayne craft of vertuous ly- **crafte of ver-**
punge and a discipline, in which who so euer ex- **tue.**
ercised them selfe manfully, the Mal fauoure that
holy sperte, whiche is the promoter and bypnce
towards of al holy enforcement and godly pur
posed. But whosoever saith, beare from vs we
wyl not haue the knowlege of thy wayes, thes
me the mercy of god refuleth, because they fyrst
haue refused knowlege. These rules shalbe ta
ken partlye of the person of god, of the person of
the deuyt, and of our persone partly of the thyng
that is to say of vertues & vices, & of thinges
to the annexed, partly of þ water of stuffe in whi
ch of vertues or vices be brought. They whi ppe
singlerly against. iii. causes, the remainentes of est

Enchiridion!

gynall spune. For though he baptyne haue topped
away the spot, yet there cleueth styll in vs a cer-
tayne thyng of the olde disease left behynd both
for the custodie of humyltye, and also for the ma-
ter & encrease of vertue. These eyys be blynde,
nes, the fleshe and infirmitie; weakenes.
Blyndenesse with the myste of ignorance dym-
meth the iudgement of reason. For partelpe the
spune of our first progenytours, hath not a lytel
dashed that so parte a lyght of the countenaunce,
resemblance of similitude of god which our crea-
tor hath shewed vpon vs. And much more cor-
rupte byngynge vplande company, frowarde
affections, darkenes of byces, custome of spune
hath so cantered it, that of the lawe grauen in vs
of god scarce any spynes or tokens dothe appere.
Than as I began, blyndenes causeth that we in
the election of thynges be as good as halfe blyn-
ded and dysceyued with erroure, in the choyse of
the best, folowynge the worst, preferring thynges
of lesse valure, before thynges of great price. The
fleshe troubleth the affection so much, that euen
though we knowe what is best, yet loue we the
contrary. Infirmitie and weakenes maketh vs
that we being overcome eyther with tedynousnes
or with temptation, forsake the vertue which we
had ones gotten and attayned. Blyndenes hur-
teth the iudgement the fleshe corrupteth the wyl,
infirmitie weakeneth constancy. The first paynt
therefore is, that thou can discerne thynges to be
refused, from thynges to be accepte, and therfore
blyndenes must be taken away: lest we stumbe or
stake in the election of thynges. The next is, that
thou hate the deuyll as soone as it is ones knowe
and loue that which is honest and good: and in
this thyng the fleshe must be overcome, leaste
contrary

Euyl must be
knowne & had
in hate.

Capitulo. viii.

contrary to the iudgement of the mynde, we shal
 loue sweete and delectable thynges in the steede of **Perseuerance**
 holisome thynges. The thynde is that we contynue in these thynges whiche we began well, and **muste be had.**
 therefore the weakenes must be vnder set, lest we
 forsake the way of vertue with great shame, thā
 if we had bene neuer about to walke or entre thee
 in. Ignourance muste be remedged, that thou
 mayst le whiche way to go. The fleshe must be
 tamed, lest we lede the aspyde out of the hygh way
 ones known, into the pathes, weakenes muste
 comforted, lest when thou haste entred into the
 straght way, thou shuldest eyther sayntz or stop
 or toene backe agayne or least after þ hast ones
 set thy hande to the plowe thou shuldest loke bac
 waerde, but must reioyce as a straunge gyaunt to
 haue the wage, euer stretchynge forth thy selfe to
 those thynges whiche be afoze the, withoute re-
 membrance of those thynges which be behynde
 the, vntyll thou mayst lay hande on the rewarde
 appoynted, and on the crowne promysed to them
 that contynue. Vnto these thre thynges therfore
 we shal applye certayne rulers accordyng to
 our lytell power.

Agaynst the euill of ignourance the fyrste
 rule. Capitulo. ix.

But in as muche as saythe is the only gate we must iudge
 vnto Chyriste the fyrste rule muste be that well of scrpture
 thou iudge verbe well bothe of hym and ture,
 also of scrpture, gyuen by hye spyrte and that
 thou beleue nat with mouthe onely, nat sayntipe
 nat negligently, nat doubtfully, as the commune
 recast of chyristen men do: but let it be terte faste
 and remembrance throughe out all thy byste nat
 the rote to be contrayned in them, that appertayn
 nat greatly vnto the helthe. Let it moue the
 G. ii. nothing

Enchiridion.

**Counterfeyted
nat ceryl glorie**

**Probations of
chrysten fayth.**

nothig at all, that thou seist a great part of men
so lyue, as though heuen and hel were some ma-
ners tales of olde wpues, to feare or flatter pouer
chyldeyn with all but bylene thou surely, & make
no hast. Though the hole worlde shulde be made
at ones, though the elementes shulde be chaunged
god, though the aungels shulde rebel: yet verie
can nat lye, it can nat but come, which god tolde
before shuld come. If thou beleue he is god, thou
must beleue nedes that he is true also. On thyn
wyse thynke without waverynge, nothyng to be
so true, nothyng to be so sure, and without doute
of these thynges, which thou readest with thyn
eares, which thou presently beholdest with thine
eyen, whiche thou handlest with thy handes, as
these are whiche thou redest in the scriptures,
which god of heuen that is to say, verie gaue by
inspiration, whiche the holy prophetes brought
forth, and the bloude of so many martyres hath
approued: vnto which nowe so many hundre-
d yeres the consent of all good men hath agreed &
set thei scales: which Christe here beinge fleshe
both taught in his doctryne and expresse repre-
sented or counterfayted in his maners and ly-
uynge. Vnto whiche also myracles beare wytnes
whiche the deuyle confesse, and so muche beleue,
that they quake and tremble for feare. Last of al
whiche be so greable vnto the equitie of nature
which so agre betwene them selfe, and be euery
where lyke them self, which so rauissheth the min-
des of them that attende, so moueth and chaun-
geth them. If these so greate tokens agree vnto
the alone, what the deuyle madnes is it to doute
in the sayth? At the lest waye of thynges passed,
make a coleciure of thynges to come. How ma-
ny and howe great thinges also, how incredible
to be

Capitolo. x.

so be spoke dtd the propheetes tel before of Christ
whiche of these thynges came nat to passe: I will
be in other thynges dyscrepue which in them dys-
creued nat: In cōclusyon the propheetes lyed nat
and that Christ the lord of propheetes lye: If in
this and such other lyke cogitations, thou often
styre vp the flame of fapth, and than feruently
besyre of god to encrease thy fapth I will mer-
uayle if thou canst be any long tyme an euyl mā.
For who is all together so vnhappye and full of
mysechese, but that he wolde departe from vices,
if so be he vtruly beleueth that with these mo-
mentany pleasures, besyde the vnhappye vexacy-
on of conscience and mynde, is purchased also e-
ternall punishmentes. On the other syde, if he
surely be lieued, for this tempozal and lytel world
is vexacion, to be gyuen vnto good men an hun-
dred folde ioye of pure conscience, and at the last
lyfe immortall.

The seconde rule. Cap. x.

Let the fyrste poynte be therefore that thou
dout in no wyse of þe promyses of god. The
next, that thou go vnto the wal of life, nat
slouthfully, nat feafully: but with sure purpose
with al thy herte, with a confydente mynde, and
if I may so say, with such minde as he hath that
wolde rather fight than drynke: so that thou be
redy at al houres for Christes sake to lese bothe
lyfe and goodes. A slouthfull man wyll and wyll
nat. The kyngedome of heauen is nat gotten of
negligent & recheles persōe, but plainly reioyseth
to suffer violence: And violent psons violently
obtaine it. Duffre nat the affliction of the whom
thou louest singularly to hold the bakke hallyng
G.iii. thyther

we muste entre
into the waye
of helth or sala-
uacion boldly
and with iou-
conde courage.

Egypte synny-
eth bondage,
affliction, vy-
ces & blindness

Enchiridion.

The Israelites
being a hundred
in deserte wys-
shed to go back
again to Egipt
re, sayenge to
Moyles howe
happy werewe
when we sette
there by the
pottis of fleshe
For was comā
ded to departe
hastely out of
Sodoma that
to loke backe,
his wyfe loked
backe & was tur-
ned into a salte
flō, so we may
neythere with
the Israelites
desyre to go
backe agayne
to the pleasures
of Egypt of vy-
ces & iunne ney-
there with the
wyfe of Lotte
may loke bac-
ke agayne to
our olde couer-
sacyon.

There may be
no plonge
tyme & flyenge
wyse.

Furtherwarde let nat the pleasures of the world
cal the backe agayne: let nat the care of thy hous-
holde be any hyndraunce to the. The chayne of
worldly besynesse must be cut asunder, for sure-
ly it can nat otherwyse be losed. Egypt must be
forsaken in such maner, that thou turne nat a-
gayne in thy mynde at any tyme vnto the fleshe
pottes. Sodoma must be forsaken vnterly, haste-
ly, yea & nat ones in is nat lawful to loke backe.
The woman loked backe, and she was turned
into the ymage of a stone. The man hath no le-
uer any where to abyde in the region, but is com-
maunded to haste into the mountayne, onlesse he
had leuer perishe. The prophete cryeth out that
we shoulde fle out of the myddes of Babylō.
The departyng of the Israelites from Egypte,
is called flyght or runnyng away, we be comā-
ded to fle out of Babylōn hastely, and nat to re-
moue a lytel and a lytel slowly. Thou mayest se
the most part of mē prolong the tyme, and with
very slowe purpose go about to fle from vyces,
whan I haue ones rydde my selfe out of suche
and suche matters, saye they, yea whan I haue
brought that and that besynesse to passe. Oh
fole, what and if god this same day take agayne
thy soul, from the perceyuest thou nat one besyn-
nes to ryse of another, and one vice to cal in an-
other: why rather doest thou nat to dawe that
thyng which tye loner thou dost, the easer shal
it be done: Be diligent some other where in this
matter to do rashly, to runne headlyng, and so
daynly, is there of all and most profytable. Be-
garde nat nor ponder howe muche thou for-
sakest: beynge sure that Christe onely shal be suffi-
cyent for all thynges. Onely be bolde to commit
thy selfe to him with all thyne herte. Be thou
mistrust

Capitulo. x.

mistrust thynne owne selfe. Adventure to put vnto him all the gouernance of thy selfe. Truste thy selfe no longer: but with ful confydence cast thy selfe from thy selfe to him, and he shall receyue the. Commyt thy care and thought to the lord, and he shall nouryshe the vp, that thou mayest syng the song of the same prophete. The lord is my gouernour, and I shall lacke nothing. In a place of pasture he hath set me, by þ water syde of comfort he hath brought vp me, he hath conuerted my soule. Be nat mynded to part thy selfe into two: to the worlde and to Chyrste. Thou cannest nat serue two maysters: there is nat felowshyppe betwene god and Belial. God canne nat away with them whiche halt on both their legges: his stomake abhorreth them which be neyther hote nor colde, but luke warme. God is a very salouse louer of soules: he wyl possesse onely and al togyther that thyng which he redeemed with his bloud. He can nat suffer the felowshyppe of the deuill whome he ones ouercame by his deathe. There be but two wayes onely. The one which by folowing þ affections ledeth to perdisyon. The other which throughe mortifying of the flesh, ledeth to life, wher thou test thou in thy selfe. There is no thyrde way. Into one of these. If thou must nedes entre, wyle thou or wyle thou nat. What so euer thou arte, or of what degree, thou muste nedes entre into this straye way, in whiche fewe mortal men walke. But this way Chyrst him selfe hath trodde, and hath troden sythe the worlde beganne, who so euer pleased god. This is doutles, þ ineuitable necessity to the goddesse Adrasta. It can nat be chose but that thou must be crucified to Chyrst

F.iii.

Confydence in God.

Serue Chyrste al togyther, & no man elles.

Two wayes onely, the one of saluacio the other of pdisio

Adrasta, neme sis, or Rhannus is a goddes whiche punissheth insolency. She forbiddeth that any man loke to hyghe

Enchiridion.

if any so do
et cetera nat
vnpunished
though it be
never so late if
any be so full of
intolency we
saye take hede
Rhannusius
see by thy well
thought.

Every man
pattereth to an
other the lyfe
of Christe and
saye of his
Apostles.

The world.

as touchyng the world, p^r thou purpose to lyue
with Christ. Why lyke soles flater we our self,
why in so weyghty a matter perscrue we our
selles. One saith, I am nat of the clergie of spiri
tual man. I am of the worlde. I can nat but vse
the worlde. Another thynketh, I am a
p^rest, yet am I no monke. let him loke vpon it.
And the monke also hath founde a thing to flater
him selfe withal, though I be a monke saith he,
yet am I nat of so strypte an order as such and
such. Another sayth. I am a p^rong man, I am a
gentyl man, I am riche, I am a courtier, & to be
most, a p^rince, those thynges perterpne nat to me
which were spoken to chappostles. Oh wretched
than apperteyneth it nothyng to the that thou
shuldest lyue in Christ. If thou be in the worlde
to Christ thou art nat. If thou call the thyng the
earth, the see, and this comune aye the worlde,
so is there no man which is nat in þ^e world. But
and p^r thou cal the world ambition, desyre of ho
nour, promociō of auctorite, pleasures, cometo
nes, badely lust, certaynly so art thou worldy, a
charyen man thou arte nat. Christ spake indiffe
rently to al men, whosoever wolde nat take his
crosse, & folow him, coude be no mete mā for him
as to be his disciple. To dye wth Christ as touchyng
the fleshe, is nothyng to the, p^r to lyue by his spi
rite perterpneeth nothyng to the. To be crucified
as touchyng the world, p^repneeth nothing to the
if to liue godly or in god perterpneeth nothyng to
the. To be buried together wth Christ belongeth
nothyng to þ^e, if to arise agayn to eternal glay, be
long nothyng to the. The humylite, povertie, tri
bulacion, vyle reputacion, the labourous ago
nyes and sorowes of Christe, perterpne nothyng
at al vnto the, p^r the kyngdome of him perterpne
nothyng

Capitulo. x.

nothing vnto the, what can be moze leude thā to
 thinke þ reward to be cōmune as wel to the as
 to other, and yet neuertheles to put the laboure
 wherby the reward is obteyned, from the to a
 certayne few persons, what can be moze wanton
 oꝛ nyce than to desyre to raygne with the head,
 and yet wyl take no payne with him. Therfore
 my brother loke nat so greely what other mē to,
 & in cōparison, of them flatter oꝛ please thy selfe.
 To dye as touching syn, to dye as touchyng car-
 nal desyres, to dye as touchyng the worlde is a
 certayne hardy thing, and known to very few,
 yea though they be religious, and yet is this the
 commune and generall professyon of all christen
 men. This thing a great whyle agoe thou hast
 swoyne and holily promysed in the ryme of bap-
 tisme. Than which now, what other thing can
 there be either moze holy oꝛ religious, epyther we
 must perishe, oꝛ els without exceptiō, we muste
 go this way to helthe, whether we be knynges oꝛ
 poore plow men. Notwithstanding though it for-
 tune nat to all men to attayne the perfyte coun-
 terfaytyng and folowynge of þ head, yet almost
 enforce with fere and handes to come therto.
 He hath a great parte of a christen man, whiche
 with al his hert, with a sure & stedfast purpose
 hath determyned to be a christen man.

The thyrd rule. Cap. xi

Beate that thinge feare the from the
 way of vertue, because it semeth harpe
 & greuous, partly because thou must for-
 sake worldly commodities, partly because thou
 must fight continually agaynst thye verie cruel
 enemyes, the fleshe, the deuyll, and the worlde,
 let this thyrd rule before the alway. Beare thy
 selfe

Enchiridion.

Encha i the. vi
boke of vrgul
went downe in
to hell & com-
panyed with
the ppheteise,
Sybell in the
first entry and
appered many
fantasyes and
wonderful mo-
stres nat so pe-
rillous in dede
as they ap-
pered.

Courtyers is

**The lyfe of
warryours.**

**The lyfe of
marchauntes.**

selte in hande, that al the fearefull thynges and
fantasies, which appere forthwith vnto the, as
it were into the fyre entryng of hel, ought to be
colsted for a thyng of nought, by the example of
Virgyle enea. For certainly if thou walt con-
sider the verie thyng somewhat groundly and
stedfastly (settyng at nought these apparaunt
thynges whiche begyle thyne eye) thou walt
perceyue that none other waye is moze commo-
dious than the waye of Christ. Though thou
accoit this thyng nat at al, that this way onely
ledeth to eternal lyfe, yea and though thou haue
no respect vnto the reward. For (I beseeche the)
what kynde of lyfynge after the commune course
of the worlde, is there that thou canste chouse, in
whiche thou walt nat beare, and suffre many
thynges haboundauntly, both carefull and gre-
uous? who is he, that knoweth nat the lyfe of
Courtiers to be full of greuous labour and
wretched mysery, except it be eyther he that ne-
uer proued it, or certainly a verie naturall fool?
Oh immortal god, what bondage muste be suf-
fred there, howe longe, and howe vngodly, euen
vnto the lyues ender? what a combrous besynes
is there in sekynge, in purchasyng the Dynites
loue and fauour. A man must flatter to obtayne
the fauour of all suche as may eyther hynder or
further one. The countenaunces must now and
then be sayned and newe fashioned: The insu-
ries of the greater men must be whyspered and
muttered with silence secretly. Consequentye
what kynde of euill lyfe can be ymagyned,
wherof the lyfe of warryours is nat full? Of
eyther lyfe mayst thou be a very good witnesse,
whiche hast learned both at thyne owne perill.
And as touchynge the marchaunte man, what

Capitulo. xl.

that he eyther wery nat, or suffereth nat, fle-
 yng pouvere, by see, by lande, thought fyre and
 water. In Matrimonye, what a mountayne
 of household cares be there: what myserie fele
 nat they there, whiche pprouteth and hath ex-
 perience therof. In bearynge of offices, howe
 muche veraypon: Howe muche labour, and
 howe muche perill is there, whiche way so euer
 thou tonene thy selfe, an huge compaigne of in-
 commodities meteth the. The very lyfe of mor-
 tall men of it selfe withoute addicpon of any o-
 ther thyng is combyed and tangled with a thou-
 sande myseryes: whiche be commune and indiffe-
 rent, as wel to good as bad. They al shall grow
 into a great heape of merytes vnto the, yf they
 shall fynde the in the way of Christ. If nat, they
 shall be the moze greuous, mozeouer fruytlesse
 and yet muste neuerthelasse be suffered, who so
 euer be souldyours to this worlde: fynde howe
 many peeres do they pante, blowe, sweate, and
 canusse the worlde, tourmentynge them selfe
 with the thought and care: mozeouer, for howe
 transitory and thynges of nought. Laste of al,
 in howe doubtful hope: Adde to this, that there is
 no rest or easement of myseryes, in so much that
 the lenger y they haue laboured; with the moze
 geefe they do labour. And whan al is past, what
 shall the ende be of so tedyous and labourous a
 lyfe, veeclipe eternall punishmente. So nowe
 and with this lyfe compare the waye of vertue
 whiche at the fyrste ceaseth to be sharpe, in
 pproesse is made easyer, is made pleasaunt and
 delectable, by which way also we go with very
 sure hope to eternall felicitye, were it nat the ve-
 rymoste madnesse, to haue leuer with equall la-
 bour to purchase eternall heathe, rather than
 lyfe

The misery of
matrimonye.

In bearynge
of offices

A chrysten ma-
obteyneth me-
rye in euery
thyng.

Enchiridion

Tici⁹ bichuse
 he wolde haue
 equined with ap
 pollos mother
 was cast of ap
 pollo down to
 hel, where vult
 ters gaue him
 heri encre
 syngc agayne
 The meanyng
 of the fable is
 this he was a
 great mā and
 eyde nathe co
 sed but wol
 de haue more
 and aduanced
 him selfe to
 more hon ure
 & wolde haue
 but Appollo
 out of hys cōtre
 which signified
 by hys mother
 put Appollo
 lubned hi of
 his possessiōs,
 sotharaffward
 he liued i care
 & misery amōg
 the lowest sou
 & could nat ob
 ayne any fur
 ther honoure.
 Jno was caste
 of Juno ladye
 of hon ur), to
 hell, where he
 rouneth roide

lyfe mortall, yet are these worldely men much
 madder then so, whiche chose with extreme la
 zour, to go to laboure euerlastyng: rather than
 with meane laboure to go to immediat quyet
 nesse. Moreover, yf the waye of pryde or obedy
 ence to God were muche moze labourous, than
 the waye of the laboure, yet here the greuous
 nesse of the laboure is swaged with the hope of
 rewarde, and the comforte of God is narlac
 kyng, whiche tourneth the bytternesse of the
 gal into the sweetnesse of honpe. There one care
 calleth in another, of one sorow springeth ano
 ther, no quyetnesse is there at all.

The laboure and affection withoute forthe the
 greuous cares and thoughtes withinforthe cau
 sen the very easementes to be sharpe and bytter
 These thynges so to be, was nat vnknewen to
 the poetes of the gentyles, which by the punish
 ment of Ticius, Ixion, Tantalus, Sisyphus,
 and of Pencheus, punished and dyscrped the
 miserable and greuous lyfe of lewde and wret
 ched persons. Whose also is that lay confessi
 on in the boke of Baptence: We be weryed in
 the waye of iniquite & pcedicō, we haue wal
 ked hard waies, but f way of god we knew nat
 what could be either trybber or moze laborous
 than the scrutude of Egypt, what could be gre
 uous, than the captiuite of Babylon, what
 more intollecable than the poke of Pharaō & of
 Nabugodonosor: But what sayth Christ, take
 my yoke vpon your neckes, and ye shal fynd rest
 vnto your soules. My yoke (sayth he) is pleasa
 nt & my burthen light. To speake briefly, no plea
 sure is lacking, where is nat lacking a quyet
 conscience. No misery is there lacking where an
 vngappy conscience crucifieth the minde. These
 thynges

Capitulo. xi.

thynges muste be taken, as of mooste certayntie.
But if thou yet doubt, go aske of them which
in tyme passed have bene converted oute of the
myddle of Babylon vnto the lord, and by expe-
rience of them, at þe least way beleue, nothyng to
be moze troublous and greuous than vyces; no-
thyng to be moze easie or of quykier speede, than
pat to be drowned in besynesse, nothyng moze
chereful & moze comfortable than is vertue. Ne-
uerthelesse go to, let it be that the wages be like,
and that the labours be like also, yet for al that,
how greatly ought man to despie to war vnder
the standerd of Chyrist rather thā vnder the ban-
nere of the deuyl, yf howe much leuer were it to
be vaxed, or to suffre affliction with Chyrist, than
to swym in pleasures with the deuyl. Moreover
ought nat a man with mynde and weiber, with
syp, carle, and swiftnesse of hoxses to fle from a
loide, nat verry splythyn onely, but also verry cruell
and discrepful, which requyryth so cruel seruice,
and so straye a taske, which prompseth agayne
thynges so vncertayne, so caduoke, so transpoynt
so sone badyng and vanisshyng awaye. Of the
which seife thynges, yet discrepeth he the wict-
res, and that nat selidme. Or thonghe he per-
forme his promple ones, yet another tyme,
whā it pleaseth him, he taketh the away againe,
so that the sorowe and thought for the losse of
thynges once possessed, is much more than was
the greuous labour in purchasynge them. The
marchaunt man, after he hath myngled togy-
ther both right and wrong, for the entent of en-
treasyng his goodes, after he hath putte his
bonell reputation of good report, that is spyng
of him, his lyfe, his soul in a thousande scoper-
vyces, best that the chaunce of fortune happye a-

& continually es-
passeth for ho-
nor, but he can
denat obtaine
Sylphus rols
lety a lone fro
the hylt fore to
the top thā sp-
derth the stone
& he discedeth
to ferche hym
vpper agayne,
Ambicion lae
uet at the hylt
for he is neuer
so hyghe but
that he hath
onehil more to
clyn. he seeth
one this more
whiche he co-
uereth.

ratall stādeth
stylhet in ary-
uer of wyne, e-
uer acquist & al
maner of frute;
about hi, & yet
he is ever hun-
gry, neither is
suffred to dryn-
ke nor eate.

Couetous mē
dare nat vsc
theyr goodes;
but he hungri
and thurstye
for more.

pen. he was
tur. ed into a

regut.

Enchiridion

what chryst is

what the

what the

what the

what the

and quietnesse, and also thy besydes. And
 thou nat Chryst to be a voice or a sound
 without signification: but thynke him to be no
 thyng els, save charite, sympletye, innocency,
 pacyence, cleanness, and wysdome, what so ever
 Chryste taught. Understande well also, that the
 deuyll is none other thing, but what so ever cal-
 leth away from such thynges as Chryst taught.
 He dyscreeth his tourney to Chryst whiche is ca-
 ried to vertue onely. And he becommeth bounde
 to the deuyll, which groweth hym selfe to vyce. Let
 thyne eye therfore be pure, and all thy body shall
 be bright and ful of light. Let thine eye loke but
 to Chryste all onely, as vaine onely and verreful-
 lyce, so that thou lose nothyng, maye as
 nothyng, desyre nothyng, but eyther Chryste,
 or for Chryste. Hate nothyng, abhorre nothyng,
 like nothyng, nothinge enuyse, but onely synne,
 or elles for synnes sake. But this meanes it wyl
 come to passe, that what so ever thou shalt do,
 whether thou hope, whether thou wike, whether
 thou eate, whether thou dysple, and so conclude,
 that thy very spoyles and pastimes, rest I wyl
 speake more boldely, that some vyces of the
 lighter soye, into whiche we fall nowe and then,
 shal be made to vertue, all the hole shall growe
 and tourne in the, vnto a greare heape of rewar-
 des. But and if thy eye shall nat be pure: but
 loke any other warde than to Chryst, pe thoughe
 thou do certayne thynges, whiche be good of na-
 neste of them selfe, yet shall they be vnfructfull,
 or peradventure verye perillous. And hereof
 for it is a greare faute to do a good thinge and
 well. And therfore that man that halseth his
 draught wape vnto the marn of verye suspect,
 what so ever thynges shall come and mete him by

Some say that
 for ages of
 re-ought to be
 refused.

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Capitulo. xii.

the waye: so farforth oughte he eyther refuse or
receyue them as they eythere further or hynder
der his iourneye. Of whiche thynges there be
thre ordres or thre degrees. Certayne thynges
verely, be in such maner fylthy: that they can nat
be honest, as to auenge wrong, to wyshe euill to
another. These thynges ought alway to be had
in hate, ye thoughte thou shuldeste haue neuer so
greate aduantage to commyt them, or neuer so
great punishment, if thou dydest them nat. For
nothyng can hurte a good man, but fylthynges
onely. Certayne thynges on the other syde be in
suche maner honest that they can nat be fylthy.
Of whiche kynde be, to wyll or wyshe all men
good to helpe thy freendes with honest meanes,
to hate vyces, to reioyce wth vertuous commu-
nicacion. Certayne thynges verely be indifferēt
or betwene bothe, of theyr owne nature neythere
good, nor bad, honest nor fylthy: as helth, beauty
strength facendousnes, connyng and suche o-
ther; of this last kynde of thynges theretore no-
thyng ought to be despyed, for it selfe, neythere
ought to be vsurped more or les, but as farforth
as they marke and be necessary to þ chete marke
I meane to folowe Chyestes lpyng. The very
philosophers haue certayne markes also vnper-
fyte and indifferēt, in whiche a man ought nat
to stande still nor tary, which also a man may co-
ueniently vse referring them to a better purpose
but nat enioye them, and tary vpon them, setting
his herte in them, Notwithstanding those meane
and indifferēt thynges, do nat al after one maner
and equally, eyther further or hynder them that
be going vnto Chyrist, Theretore they must be re-
ceyued or refused after as eche of them is more or
lesse of valye vnto thy purpose. Knowledge be.

The orders of
thynges.

god's will

not for god's
will

thynges
honeste.

Thynges
indifferēte.

Enchiridion

pitie signifi-
eth service, ho-
nour, reuerēce
obedience due
to God.

Science muste
be loued for
Chrystes sake

Howe farforth
the letters of
the gentiles be
to be red, loke
in the seconde
chapiter of
this meaneth.

geth more vnto pyte than beauty or strength of
body of rychesse. And though he al learnynge may
be applyed to Chyrist: yet some helpeth more co-
piously than some. Of this ende and purpose
thou measure the profitableness or vnprofitable-
nes of all meane thynges. Thou louest learninge
it is very wel, if thou do it for Chyristes sake. But
if thou loue it therfore onely because thou wol-
dest knowe it: than makest thou a stop and a re-
stynge place there, from whence thou oughtest to
have made a step to clymbe further. But if thou
despye sciences, that thou by theys helpe, myght-
test more clerely be holde Chyrist hpd in the secre-
tes of scrypture, and whan thou knowest hym,
loue hym, whan thou knowest and louest hym,
teache, declare, and open hym to other men, and
profyte, or take fruite of hym thy selfe: then pre-
pare thy selfe vnto study of sciences. But no fur-
ther, than thou mayst thynke them profitable to
good lyuynge. If thou haue cōfydence in thy selfe
and trust to haue greate aduantage in Chyrist:
go forth lyke a marchant vnto other, holde to walke
as a straunger somewhat further, yet in the lear-
nyng of gentiles, and apply the rychesse or trea-
sure of the Egyptians vnto the honestynge of the
temple of god. But and if thou take greater losse
than thou hopeste of aduantage: than retourne
agayn to our fyrst rule. Know thy selfe and passe
nat thy bones, kepe the within thy lattes. It is
better to haue lesse knowlege, and more loue: than
much to knowe, and nat to loue. Knowlege ther-
fore hath the maystrye or chiefe crowne amonge
many thynges. After that is helthe, the gyftes of
nature, eloquence, beauty strength, dignite, fauour
authorite, prosperite, good reputacion, hym, fren-
des, suffe of household. Every one of these thynges

Capitulo. viii.

as it helpeth most and nyest way vnto vertue: so
 shal it most chesely be applyed, in case they be of-
 fered vnto vs hastynge in our waye. If nat than
 may we nat for cause of them tourne asyde from
 our iourney purposed. Money is chaunged vnto
 the, if it let nothyng to good lpyng, mynyster
 it, make frendes with the wycked mammo. But
 if thou fere the losse of vertue and of good mynd
 by spyse that aduantage, ful of damage and losse
 and folowe thou euen Crates of Thebes, flinge
 thy greuous and comberous packe into the see,
 rather than it shuld holde the backe from Chriſt.
 That thyng mapst thou do the easyer: if (as I
 haue sayde) thou shalte custome thy selfe to mar-
 uayle at one of those thynges, which be without
 the (that is to saye) whiche pertayne nat vnto the
 inner man. For by that meanes it wyl come to
 passe, that thou canste neyther wax proude or for-
 get thy selfe, if these thynges do fortune vnto the
 neither thou shalte be berced in thy mynde, if they
 shulde eyther be denied the, or taken from the: for
 as much as thou puttest thy hole felicity in chryst
 onelye. But and if it chaunce they come vnto the
 besyde thyne owne labour, be thou the more dis-
 gent and circumspect, and nat the more carelesse:
 this wise thinkinge, that a mater to exerceple thy
 selfe vertuously on, is giuen to the of god, but yet
 nat without seoperdy and daunger. But if thou
 haue the benigneite of fortune suspected, coun-
 terfayre Prometheus, do nat receyue the de-
 ceptfull bore, and go lighte and naked vnto that
 whiche, is onely vey felicity. Certayne who so
 luyk with great thought and care besyde moneye
 as a pprecious thing, & counthe the chiefe socour of
 life to be therein thinking the selfe happy as long
 as it is safe, callynge them selfe wretches when

Money shuld
 this wyse be
 loued.

Crates of the
 cite of Thebes
 cast agret sum
 of golde into
 the see, sayenge
 hece ye mische-
 uous rycheſſe,
 better it is
 that I forgoe
 you, than you
 me. Ie suppo-
 sed that he
 coude nat poss-
 sesse richesse &
 verue both to-
 gyther.

Bycause Pro-
 metheus had
 made a man of
 clay & with fire
 stolen from he-
 uen put lyfe in
 to him, Jupp-
 ter was pado-
 rowman with
 a boresul of all
 kynde of disese
 to hi, but De-
 metrius was pun-
 ded & refused it

Enchiridion.

but his broder
Epimethe⁹ re-
ceiued it & ope-
ned it & thā al
maner o' sick-
nesses lewe
abrode.

Prometheus
taught rude
mē couple 2 ho-
nest maner yet
wolde he bere
no rule amon-
gest them but
fiedde to solita-
rines, thiking
al kind of my-
sery to be i be-
rynge rule,
but h^{is} brother
Epimetheus
toke the mis-
rye vpon hym.
When labour
is profitable.

Whā fasting
is suspicious.

It is lost: those men no doute haue made and say-
ned vnto them selfe many gooddes. Thou hast set
vp thy money and made it equal vnto Chyist, if it
can make the happy o' vnhappye. That I haue
spoken of money, vnderstand the same lyke wyse
of honoures, voluptuousnes, helth, ye and of the
very lyfe of the body, we must enforce to come to
out onely marke, whiche is Chyist, so feruently
that we shulde haue no leyser to care for any of
these thynges: eyther whan they be gyuen vs, o'
elles whan they be taken from vs. For the tyme
is: Mozte as sayth Paule. Hence forwarde sayth
he, they that vse the worlde must be as they vled
it nat. Thys mynde I know wel the world laug-
hest to scoyne, as folyshe and mad: neuerthelesse
it hath pleased god by thys folysshenes to saue
them that belyue. And the folysshenes of god, is
wyser than man. After this rule thou shalt ex-
ampne, yea what so euer thou doest. Thou erer
spyllest a crafte: it is very well done, if thou do it
withoute fraude. But where vnto lokest thou?
to fynde thy housholde? But for what intents to
fynde thy housholde: to wyne thy housholde to
Chyiste: thou connest well. Thou fastest, viterly
a good worke as it appereth outwarde. But vn-
to what ende referrest thou thy fast, to spare thy
vytapes, o' that thou mayst be counted the moze
holp? Thine eye is wicked, corrupt and nat pure
Peraduenture thou fastest lest thou shulde fall
to some disease o' syknes, why ferest thou sick-
nes: least it wolde take the from the vse of volup-
tuous pleasures. Thine eye is vyceuous and fau-
tpe. But thou despyest helthe, bycause thou maist
be able to stude. To what purpose I beseeche
the referrest thou thy studye: to gette the a bene-
fytte withall: with what mynde despyest thou a
benefytte

Capitulo. xii.

benefyce: verely, to lyue at thynne owne pleasure,
 nat at Chyestes. Thou haste mysted the marke,
 which a chyisten man ought to haue euery where
 pseyred before hys eyes. Thou takeste meate
 that thou myghtest be stronge in thy bodye, and
 thou wylt haue thy body strong, that thou migh
 test be suffycient vnto holy exerceyses and watch
 thou hast hys the marke. But thou takest hede to
 thy helth and lyuing, lest thou shuld and be moze
 euill fauoured or deformed, least thou shuldeste
 nat be strong ynough vnto bodely lust, thou hast
 fallen from Chyeste, makynge vnto the an other
 God. There be that honoure certayne sayntes,
 with certayne ceremonies. One salateth Chy-
 rofer euery daye, but nat excepte he beholde his
 ymage, whiche loke he, verely to this point.
 He hath bozne hym selfe in hande, that he shal be
 all that daye sure from euill deth. An other wo-
 myppeth one Rochus, but why, bycause he bele-
 ueth that he wyl kepe away the pestylence from
 his bodye. An other momblyeth certayne prayers
 to Barbara or George, lest he shulde fal into his
 ennemys handes. This man fasteth to saynt A-
 polyne, lest his tethe shulde ake. That man vyl-
 teth the ymage of holy Job bycause he wolde be
 without scabbes. Some asygne and name a cer-
 tayne pozepon of theyr wyppynge to poze men,
 lest theyr marchaundys shulde peryshe by wypp
 wake. A taper is lyght before Hieron, to the en-
 tente that thynge whiche is loste maye be had a-
 gaine. In conclusion, after this maner, loke how
 many thynge be, whiche we cyther feare, or co-
 nyte, so many sayntes haue we made gouernou-
 res of the same thynge, which same sayntes al-
 so be dyuerse to dyuerse nacjons, so that Paule
 dothe the same thynge amonge the frenshemen,
 that

The superstiti-
 ons honourige
 of sayntes.

Christopher.

Rochus.

Barbara.
 George

Appolyne.
 Job.

Hieron.

Enchiridion.

that Hieron doeth with our countrey men the
 Almaynes, and neither James, nor John can do
 that thyng euer where, whiche they do in this
 or that place, whiche honouryng of sayntes tru-
 ly excepte it be referred from the respect of co-
 mmodities or incommodities vnto
 Chyfte, is nat for a Chyften man, in so muche
 that it is nat farre from the superstitiousnesse
 of them whiche in tynes paste bowed the tenth
 parte of theyr goodes to Hercules, to thentente
 they myght ware ryche. Or a cocke to Esculapi-
 us, that they myght be recovered of theyr disca-
 ses. Or whiche sacrificed a bull to Neptunus,
 that they might haue good passage by see, and
 prosperous saylinge. The names be chaun-
 ged, but verely they haue bothe one ende and
 entente. Thou prayest God, that thou mayest
 nat dye to lone, or whyle thou arte yonge, and
 prayest nat rather that he wolde gyue to the a
 good mynde, that in what so euer place deathe
 woulde come vpon the, he might nat finde the vn-
 prepared. Thou thynkst nat of chaungyng thy
 lyfe & prayest god thou mightest nat dye, what
 prayest thou for than, certaynly that thou migh-
 test syn as long as is possyble. Thou despiest ry-
 ches and can nat vse ryches. Dost nat thou tha
 despye thyne owne confusyon? Thou despiest
 healthe, and canst nat vse healthe, is nat now
 thy godlynes made treplycshnes & wycked. In
 this place I am sure some of our holy religious
 mē, wyl cry out against me, with open mouthes,
 which thinke lucre to be to þ honouring of god,
 and (as the same Paul sayeth) whiche certayne
 swete benedictions, disceue the myndes of in-
 nocente persons seruinge theire owne helpes, and
 nat Iesu Chyft. Than wyl they say forbyddest
 thou

A cocke to Es-
 culapius.

A bull to Nep-
 tunus.

Thou prayest
 for longe lyfe.

Capitulo. xii.

thou worshyppest of sayntes in whome God
is honoured? I verely dyspayse nat them so
greatly, whiche do these thynges of a certayne
symple and chyldyshe supersticion, for lacke of
instruccyon or capacite of wytte, as I do them,
whiche sekynge theyr owne aduantage, pray-
seth and magnifyeth those thynges for mosse
great and perfyte holynes, whiche peradventure
be tollerable and maye be suffred, and for theyr
owne profyte and aduantage, cherishe and
maynteyne the ignorance of the people (which
neither I my selfe, do utter dyspayse) but I can
nat suffre that they shoulde accompte thynges to
be hygher and mosse chere, which of them selfe
be neither good nor bad, and those to be greatest
and of most value, which be smallest and of lest
value. I wyl prayse it and be content, that they
despyse theyr lyues healthe of Rochus, whome
they so greatly honour, so that they consecrate
that lyfe vnto Christe. But I wyl prayse them
more if they wold pray for nothyng els, but that
with the hate of vyces, the loue of vertues
might be encreased. And as touching to lyue or
to die, let them put it into the handes of god, and
let them say with Paul, whether we lyue, whe-
ther we die, to god and to gods pleasure we lyue
or dye. It shall be a perfyte thyng, if they despyse
to be desolued fro the body & to be with Christ,
if they put theyr glory & ioy in diseases or sick-
nes, in losse or other domages of fortune, bicause
they be accoyted worthy eue after this maner to
be made like or cōformable vnto theyr head. To
do therfore such maner thyngs, is nat so much to
be rebuked as it is perillous to abide still & cleue
to them. I suffre and permyt infirmite & weak-
nes, but in Paul I shew a more excellēt way. It
is ill, thou

They deconte
the honouring
of sayntes for
absolute pytie.

Rochus.

Pitie is the re-
uerēce & ho-
nor which the
inferiours haue

Enchiridion.

rowarde they:
superiours, whi-
che is chifely re-
quered & there-
fore it is that
perfutenes of a
chrysten man.

thou shalt examyne thy studyes and al thy actes
by this rule, & shal nat stande any where in meane
thinges tyl þ come euen vnto Christ, thou shalt
neither go out of that way at any tyme, neyther
shalte do oʒ suffre any thing in al thy lyfe, which
shal nat turne and be vnto the a mater of pite.

The fyfthe rule. Cap. xiii.

Perfyte pyte.

L Et vs adde also the. v. rule as an apder vn
to this foresayd fourth rule, that thou put
perfyte pyte in this thyng onelye, if thou
shalte enforçe alway from thinges visyble, which
almost every one be imperfite, oʒ els indifferent,
to ascende to thynges inuisyble, after the distill-
on of a man aboue rehersed. The pcept is ap-
perceyning to the mater so necessary that whe-
ther it be through negligence, oʒ els for lacke of
knowledge therof, the moste parte of chrysten
men, in stede of true honourers of God, are but
playne superstitious, and in all other thynges,
saue in the name of Christen men onelye, varys
nat greatlye from the supersticion of the Gen-
tyles. Lette vs ymagyne therfore two worldes,
the one intelligyble, the other visyble. The intel-
lygyble, which also we maye call the angelycall
worlde, wherein God is with blessed myndes.
The visyble worlde, the circles of heauen, the
planetes and starres with all that included is
in them. Than let vs ymagyne man as a cer-
tayne thynde worlde, partaker of both the other
of the visyble world if thou beholde his body, of
the inuisyble worlde, if thou consyder his soul.
In the visyble world, because we be but stran-
gers, we ought neuer rest but what thyng so e-
uer offreth it selfe to the sensyble powers, that
must

Two worldes.

Capitulo. xiii.

must we vnder a certayne apce, comparyson, or
similitude, apply eyther to the angelical world
or els (whiche is moze profytable) vnto maners,
and to that part of man which is correspondente
to the angelike worlde, what this visyble sonne
is in the visyble world that is the diuine minde
in the intelligyble world, an in that parte of the
whiche is of that same nature, that is to saye, **The sonne is**
in the spiryte. Loke what the Moone is in the **the diuine**
visyble worlde, that in the inuisyble worlde is **mynde of god**
the congregacyon of sungels, and of blessed
soules, called the triumphant churche, and that
in the is the spirite, what soeuer heauens aboue
worketh in the earthe vnder them, that same
doth God in the soule. The Sonne goth towne
arseth, rageth in heate, is temperate, quitcheth
neth, byngeth forth, maketh tye, draweth to
him, maketh subtile and thyn, purgeth, harde-
neth, mollifyeth, illumyneth, clereth, cheeryeth,
and comforteth. Therefore what so euer thou
beholdest in him, yea yea what so euer thou
seest in this grosser worlde of the elementes
(whiche manye haue seperated from the hea-
uens aboue and cyrcles of the fyrmaments) in
conclusyon, what so euer thou consyderest in the
grosser parte of thy selfe accustomed to applye it
to God, and to the inuisible porcion of thy selfe.
So shall it come to passe, that what so euer
thyng shall any where offe it selfe to any of
the sensyble wyttes, that same thyng shall be
to the an occasyon of pyte. **The occasyon**
When it delecteth **of pyte.**
thy corporall eyes, as ofte as this visyble Sonne
spyedeth him selfe on the earthe with new light
by and by cal to remembraunce, howe great the
pleasure is of the inhabytantes of Heauen, vn-
to whome the eternall Sonne euer spryngeth

H. v.

and

Enchiridion.

The glorie of
god appeared
in the face of
moses but we
behold the glo-
ry of god in the
face of Iesu
Christe.

The grace of
god is called
lyght, & night
is compared
to synne.

What soeuer is
perceyued in
the body, that
same is to be
vnderstande
in the mynde.

and aryleth, but neuer goeth towne. How great
are the ioyes of that pure mynde, wherupon the
lyght of God alwaye shyneth and casteth his
beames. Thus by occasyon of the visyble crea-
ture pray in the wordes of Paul, that he which
commaundeth lyght so shyne out of darkenesse
may shyne in thynne hert, to gyue lyght & know-
ledge of the glorie of God in the face of Iesu
Christ. Repete such lyke places of holy scripture,
in whiche here and there the grace of the spiryts
of god, is compared to lyght. The night semeth
redyous to the and darke, thinke on a soule dis-
tute of the lyght of god, and darke with vyces.
Yea and if thou canst perceyue any darkenes of
nyght in the, pray that the Sonne of iustice may
arple vnto the. This wyse thynke, and surely be-
lieue, that the thynges inuisible are so excellent,
so pure, and so perspyte, that the visyble thynges
in comparyson of them are scarce very shadowes
representyng to the eyes a smal and a thyn simi-
lytude of them. Therfore in these outward and
corporal thynges, what so euer thy sensyble wittes
eithen desire or abhorre it shalbe mete that þe spi-
ryt: much more loue or hate þe same inward & in-
corporal thynges. The goodly beaute of thy bo-
dy pleaseth thynne eyes, thynke than howe ho-
nest a thyng is the beaute of thy soule. A defor-
med visage semeth an vnpleasant thyng: remem-
ber how odious a thyng is a minde defyled with
vices. And of al other thyngs do likewise. For as
the soule hath certayne beaute wherof one while
she pleaseth god & a disforme wherby another
while she pleaseth the deuyl, lyke pleasynge lyke:
so hath she also her yowth, her age, sicknes, helth,
death, life, pouerte, riches, ioy, sorow, war, peace,
colde, heate, thurst, drynke, hunger, meate. To
conclude

Capitolo. xlii.

conclude moztly, what locuer is felt in the bodye,
that same is to be vnderstande in the soul. Ther
fore in this thing resteth þe ioueney to þe spiritu-
al and pure life, if by a litle and a lytell we shall
accustom to withdawe oure selfe from these
thynges which be nat truely in verye dede, but
partely appere to be that they be nat, as filthy
and voluptuous pleasure, honour of this world
partely vanysh away, and hasty to retourne to
noughte and shalbe rauyned, and carped to
these thynges, which in dede are eternall, immu-
table, and pure, whiche thyng Socrates sawe
full well, a philosopher nat so muche in tonge
and wordes, as in liuing & dedes. For he sayeth,
that so onely, whal the soul departe happily from
the bodye at the last ende: if afore hande we haue
dyligently thowgh true knowlege recorde and
practised death, and also haue long tyme before
by the despyrnyng of thynges corporall, and by
the contemplacyon and loue of thynges spiritu-
al, vsed her selfe to be as it were in a maner ab-
sente from the bodye. Neyther that crosse, vnto
which Christ calleth & exhorteth vs neither that
deth in which Paul willeth vs to dye with our
heade, as also the prophete sayeth. For thy sake
we be slayne all the daye longe, we be accomted
as shepe appoynted to be kylled, neither that
whiche the Appostle writeth on other termes,
sayinge. Oke those thynges that be aboue, nat
whiche be on the earth: Taste and haue percey-
uaunce of thynges aboue, meaneth o: is any o-
ther thyng, than that we vnto thynges corporall
shalde be dull and mad as though we were in-
sensyble an vtterly without capacite. So that
the lesse helpynge we haue in thynges of the bo-
dye: so muche the more swetenesse we mighte
finde

The nature of
filthy pleasure

What is the
crosse of Christ

Enchiridion.

spnde in thynges pertynyng to the spiryte. And
myght begynne to lyue so muche the trulper in
ward in the spiryte, the lesse we lyued outward
lye in the bodye. In conclusyon to speake more
playnely, so much the lesse shulde moue vs thin-
ges caduke and transpoyse, the more acquaint-
ed we were with thyngges eternal. So muche
the lesse shulde we regarde the shadowes of thin-
ges: the more we haue begonne to loke vp vpon
the very true thynges. This rule therfore must be
euer redye at hande, that we in no wyse stande
styll any where in tempoꝛall thynges: but that
we ryle thete, meanynge as it were a steppe
vnto the lous of spiritual thynges by marching
the one with the other. O yes in comparyson
of thynges whiche are inuisyble, that we begyn
to dyspyse that whiche is visyble. The disease
of thy bodye wyl be the easer, yf thou woldest
thynke it to be a remedye for the soule. Thou
shuldest care the lesse for the health of thy body:
yf thou woldest turne al thy care to defend and
mynnteyne the helth of the mynde. The death of
the body putteth yf in fere, the death of the soule
is much more to be feared. Thou abhorrest the
poyson which thou seest with thynne eyes, because
it byngeth mischefe to thy body, muche more is
the poyson to be abhorred which sleeth the soule.
Cicuta is a poyson to the body, but voluptuous-
nes is as muche more redy poyson to the soule.
Thou quakest and tremblest for fere, thy heare
standeth vpryght, thou arte specheles, thy spy-
rites forsaken the, and thou waxest pale fearing
lest the lychtenyng, which appereth out of the
cloudes shuld smyte the: but how much more is
it to be feared, lest there come on the, the inuy-
syble lychtenyng of the wyathe of God, which
sayth

Cicuta .s. v.
poyson herbe

Capitulo, xiii.

sayeth. So ye cursed personnes into eternall
fye. The beautye of thy bodye causeth the,
why rather lovest thou nat feruently that fayre
nesse which is nat sene? Translate thy loue into
that beautye which is perpetual, which is cele-
stial, which is without corruption, and the dis-
cretelyer shalt thou loue the caduque and transy-
tory shappe of the bodye. Thou prayest that thy
fide may be watered with rayne, least it drye vp,
pray rather that god wpll vouchesafe to water
thy mynde, least it ware bareyne from the fruite
of vertues. Thou restorest and encreasest again
with great care, the wast of money: the gretest
care of al oughtest thou haue, to restore agayne
the losse of thy mynde. Thou hast a respect long
afoze hande to age: leaste any thyng shulde be
lackynge to thy bodye: and shuldest thou nat
prouyde, that nothyng be lackynge to the mynde?
And this verely ought to be done in those thyn-
ges whiche daylye meteth our sensyble wyttes
and as euerye thyng is of a dyuers kynde, euen
so dyuerslye doeth moue vs with hope, feare,
loue, hate, sorowe, and ioye. The same thyng
muste be obserued in all maner of learnynge,
whiche include in them selfe a playne sence and
mysterie, euen as they were made of a bodye
and a soule, that the litterall sence lytel regard,
thou loke chiefly to the mysterye. Of which ma-
ner at the letters of al wises and philosophers,
chiefly the folowers of Plato. But mooste of all
holy scripture, which being in a maner lyke vnto
to Silenus of Alcibeades, vnder a rude and fo-
lsh couerynge, in a maner dyspne and godlye
thynges. For els if thou shalt reede without the
allegorye, the ymage of Adam fourmed of myss
clay, and the soule byrthed into him, Eue taken
out

The mysterye
in all thynges
muste be looked
vpon.

holy scripture
is Silenus of
Alcibeades
Silenus be
ymages made
with ioyntes
so that they
may be opened
contaynyng

Enchiridion

**The misteries
must behande
led with craft.**

Allegorynes.

Our drynes.

**Aristotell only
to redde nowe
8 dayes.**

of misteryes, thou mayst nat folowe the con-
tures, of thyne owne mynde, but the rule must be
knownen and a certayne crafte whiche one Dio-
nysius teacheth in a boke entytled. De diuinis
nominibus, that is to say, of the names of God;
and saynte Augustyne in a certayne boke called
Doctrina christiana, that is to say, the doctrine
of a christen mā. The apostle Paul after Christ
opened certayn fountaynes of allegoryes whom
Pygme folowed, and in that parte of dryn-
ty obtained doubtes the chiefe rowme, and mar-
strp. But our deuynes eyther sette naught by the
allegorye, or handle it very drcamyngly and vn-
fructfully: yet are they in subtiltye of disputacy-
on equall, or rather superiours to olde diuines.
But in treatynge of the crafte, that is to saye,
in pure apte, and fructfull handelyng the al-
legorye, nat ones to be campared with them, and
that speciallye, as I gesse, for two causes. The
one, because the myserie can be but colde and
barayne which is nat kyndled with the fyre of e-
loquence, and tempered with certayne sweetnesse
of spekyng, in whiche our elders were passynge
excellente, and we nat ones taste of it. And other
cause is, for so muche as they contented with A-
ristotle onely, expell from scholes the sect of Pla-
to and Pythagoras, and yet saynt Augustine pre-
ferreth these later, nat onely because they haue
many sentences muche agreeable to our religyon,
but also because the very maner of open and clere
speche, whiche they vse (as we haue sayde ful of
allegoryes) drawethe verpe wyghe to the style of
holly scripture. No meruaile therefore thought
they haue moze comodouslye handeled the al-
legoryes of the worde of God, whiche with pleni-
fous oracyon were able to encrease and dylate

Capitulo. xlii.

to colour and garnish any manner thyng neuer
so bareyne, symple or homelye, and also beyng
most experte and conynge of all antiquitie, had
practysed and exercysed longe befoze in the poe-
tes and bookes of Plato, that thynges which they
shulde do after in deuyne mysterpes, I had leue
that thou shuldest rede the comentaries of those
men, for I wolde instruct and induce the, nat vn-
to contencionys of argumentes, but rather vnto
a pure mynde. But and if thou can nat attayne
the mysterpe, remember yet that some thyng ly-
eth hyd which though it be nat knowen, yet be-
cometh to haue trust to obayne it, Malbe better thā
to reste in the letter which killeth. And that se-
thou do nat onely in the olde testament, but also
in the new. The gospel hath her fleshe, she hath
also her spiryte. For though the vayle be pulled
from Moyses, neuer thelesse yet vnto this daye
Paul seeth per speculum and inenigmate, that
is throughe a glasse vnperfectlye and obscurelye.
And Chrysostome hym selfe saythe in hys gospel of
Iohn. The fleshe profyteth nothing at all. It is
the spiryte that giveth lyfe I verelye durste nat
haue sayde it profyteth nat at all, it had bene p-
noughe for me to saye, the fleshe profyteth som-
what, but muche more the spiryte. But now
verelye hym selfe hath sayde, it profyteth nat
at all. And so greatelye it profyteth nat, that af-
ter the mynde of Paul it is but deathe, excepte
it be referred to the spiryte, yet at the least waye
vnto this thyng is the fleshe profytable: for
that she leade the our insympte as it were with
certaine greyes or stepes vnto the spiryte. The
bodye withoute the spiryte canne haue no be-
yng, the spiryte of the body hath no mede, wher-
fore after the doctrine of Chrysostome the spiryte

Olde dyuynes
with helpe of
eloquence han-
deled the Alle-
gories well fa-
uouredlye.

The gospel
hath her fleshe
and spiryte.

Enchiridion

Adoption is
enheritance,
not by dyke,
but by electio.

Phylateris
were papers
which the pha-
risees ware on
hygh in their
fourherdes ha-
uynge the ten
commandment
wryten in the.

he so greute and excellent a thyng that he on-
lye gyueth the lyfe, hyether to this poynte make our
iourneye be, that in all maner letters, in all our
actes, we haue respecte to the spirite, and not to
the fleshe. And if a man wold take hede, he shoulde
sone perceyue, that this thyng onely is it wher-
by is exhorted vs amonge the prophetes especi-
ally & Iasas, amonge the apostles Paule, which
almost in euery epistle, playeth his parte and re-
ceiue that we shoulde haue no confidence in the
fleshe, and that in the spirite is lyfe, lyberte
light, ad option: and those noble frutes so great
lye to be desired which he promyseth. The fleshe
euery where he dyspryseth, condemneth, and
casteth of. Take hede, and thou shalte perceyue
that our master Christe dothe the same thyng
here and there whyles in pullynge the alle out of
the pytte, in restorynge the syghte to the blynde
in cuttyng the eares of cothe, in brwasthen han-
des, in the feastes of synners, in the parable of
the Pharisee and the puplicane, in fastynge,
in the carnall brethren in the relosynge of the
Jewes that they were the chyldren of Abraham,
in offerynge of gyftes in the temple, in praisynge,
in delatynge the phylateries, and in many lyke
places, he dyspryseth the fleshe of the lawe, and
superstition of them whiche had leuer be Jewes
openly in the syghte of man, than pryncely in the
syght of god. And whan he saide to the woman
of Samary, beleue me that the houre shall come
whan ye shall honoure the father neyther in the
mountayne, neyther in Ierusalem. But the houre
shalbe and now is, whan the very true worshy-
pers shall worshyp the father in spirite and very-
ty. For surely father requyred such to honoure
 hym. The father is a spiryte, and they whiche
honoure

Capitolo. xiii.

honour him must honour in spype and verite.
He signified the same thyng in dede, whan at
the maryage he turned the water of the colde
and vnclawey letter, into wyne of the spyepte, ma-
kyng dronke the spiritual soules, even vnto the
contempte and dyspyng of theyr lyfe. And lest
thou shouldest thinke it a grete thyng in that
Christe despyled these thynges whiche nowe I
have reherced, yea he dyspyled the eatinge of his
owne fleshe and drynkynge of his owne blode,
except it were done spiritually. To whom thyn-
kest thou spake he these thinges, the fleshe profit-
eth nothyng at all, it is the spirite that quicken-
eth and giueth lyfe: verely nat to them whiche
with saint Johns gospel, or an Agnus dei han-
gynge aboute theyr necke, thinke them selfe sure
frome ail maner of harme, and suppose that
thyng to be the very perfite religion of a christen
man but to them to whom he opened the high mi-
stery of eating his owne body. If so great a thyng
be of no valure, yf it be pernicious or perillous
what cause is there wherfore we shoulde haue con-
fidence in any other carnal thinges, except yf spye-
pte be present? Thou peradventure sayest masse
dayly and liuest at thine owne pleasure, and arte
not ones moued with thy neyghbours hurtes no
more, than if they pertained nothyng at al to the
thou arte yet in the fleshe of the sacrament. But
and if whyle thou sayest, thou enforcest to be the
very same thyng whiche is signified by recey-
uyng that sacrament, that is to say, to be one spye-
pte with the spirite of Christe, to be one bodye
with the bodye of Christe, to be a quicke membre
of the church, if thou loue nothyng but in Christe
if thou thinke al thy goodes to be commune to al
men, if the incommodities of all men greue the

3.ii.

even

Saint Johns
gospel hangyng
at theyr necks.

Enchiridion.

even as thyne owne: than no doubt thou sayeste masse with great feynte, and thou bycause thou doest it spirytuallye. If thou perceyue that thou arte in maner transfigured and chaunged into Christ, and that thou spuest nowe lesse and lesse in thyne owne selfe, give thanks to thy spryte, whiche onely quickeneth and giveth lyfe, manye bene wonte to nombze howe manye masses they haue ben at every daye, and hauynge confidence in this thyng as of most valure (as though nowe they were no farther bounde to Christ) as soone as they be departed oute of the church returne to theyr olde maner agaynes. That they embrace the fleshe of ppte, I dispraise nat that they there stoppe I praysse nat. Let that be perfourmed in the, whiche is there represented to thyne eyen. There is represented to the, the deth of thy head dyscusse thy selfe within forthe, and (as the sayenge is) in thy bosome, howe nyghe thou art dead in the worlde. For if thou be possessed holly with wrath, ambicion, couetousnesse, enuy, yet though thou touche the altier, yet arte thou farre frome masse Christ was claine for the, Ale thou therfore these beestes. Sacryfyce the selfe to him whiche for thy sake sacryfised hym selfe to the father, If thou ones thynke nat on these thynges, and haue confydence on the other God hath thy carnall and grosse relygion. Thou art baptised, thinke nat forthe with that thou art a christen mā Thy mynde all together saunoureth nothyng but this worlde, thou art in the sight of the world a christen man, but secrete and befoze god thou art more hethen than any hethen mā, why so, for thou haste the bodye of the sacramente, and arte without the spirite whiche onely profiteth. Thy body is washed, what water maketh thou, while thy

Pitie is the houre and seruice which we owe to God.

Let it be performed in the that is represented in the masse

Capitulo. xlii.

thy mynde remayne the still defyled and stayned.
Thy body is touched with salt, what thā, when
thy mynde is yet vnclauere. Thy bodye is an-
noynted, but thy mynde is vnannoyned. But if
thou be buryed with Chyrste with in foure, and
studeste to walke with hym in the newe lyfe: I
than knowe the for a chrysten man. Thou arte
sprynkeled with holpe water, what good dothe
that, if so be thou wype nat awaye the inwarde
fylth from the mynde. Thou honourest sayntes,
and art ioyous and glade to touch theyr relikes
but thou dispisest the chyrse relikes whiche they
leste behynde them, that is to vnderstande, the ex-
amples of pure liuing. There is no honour more
pleasunt to Mary, than if thou woldest counter-
sayte her humylty. No relygion is more accep-
table to sayntes or more appropriate than if thou
dyddeste laboure to represente and folowe theyr
vertues, wylte thou deserue the loue and fauour
of Peter or of Paule: counterfaste the ones fastyng
and the others charite, and thou shalte do a gres-
ter thyng than if thou wuldest run to Rome .x.
tymes wylte thou worship saint Fraunces sin-
gulerly: thou art hygh minded, thou art a great
louer of money, thou arte stubben and selfe wyl-
led, full of consercion, wise in thine owne opiniō,
gyue this to the saynte, swage thy mynde, and by
the example of saynte Fraunces be more sobre,
humble, or meke dispise fylthy lucre, and be des-
tous of richesse of the mynde, put away cryuynge
and debates with thy neyghbours, & with good-
nes overcome euill. The saynte setteth more by
this honour, than if thou wuldest set before hym
a thousande brennyng tapers. Thou thyngeste
it a speryall thyng to be put in thy gease, wea-
ped in the coule or habyte of saynte Fraunces.

Sprynkelynge
of holy water

Touchyng of
relikes.

The true hos-
noris of sayntes

Enchiridion.

Trust me lyke veriture that prospete the nothyng
at al whan thou art dead, if thy lyving and ma-
ners be founde vnylike whan thou were alive.
And though the sure example of all true vertue
and of pure lyfe, is set of Christ most commodi-
ously, neuerthelesse if the worshipping of Christ
in his sayntes deleyte the so greatly, se that thou
countersayte Christe in his sayntes, and for the
honour of every one of his sayntes, studie and
laboure to put awaye one vyce, or els to embrace
one vertue. If this be done inwardly, than wyl
I nat reprove those thynges which be done out-
wardly. Thou hast in great reuerence the ashes
of Paul: I dampne it nat, if thy religion be per-
fyte in every poynte. But if thou have in reue-
rence the deade ashes or powder of his bodye,
and seitest no store by his quicke ymage, yet
speaking, and as it were bryethynge whiche re-
mayneth in his doctryne, is nat thy religion pre-
posterous, and out of order? Honourest thou the
bones of Paul hydd in a myrre, and honourest
thou nat the mynde of Paul hyd in wrytynges.
Magnifyest thou a peece of his carcas wrynge
throug a glasse, and regardest nat thou the hole
mynde of Paul wrynge throughe his letters?
Thou worshippest the ashes, in whose presence
nowe and than the disformities and diseases of
bodies be taken awaye, why rather honourest
thou nat his doctryne, wherewith the deforma-
ties and diseases of soules are cured and reme-
dyed? Let the vnfaithfull mercuriale at these mi-
racles and sygnes for whome they be wrought,
but thou that art a faythfull man embrace his
booke, that as thou doubttest nat, but that god
can do all thynges, even so thou mayest lerne to
loue him aboue al thynges. Thou honourest the
ymage

Pryre.

**Let vs coun-
terfeyte Christ
in his sayntes.**

**Let vs honour
the quicke
ymage of
Paul.**

Capitulo. xlii.

ymage of the bodelye countenaunce of Chyſte
 formed in ſtone or tree, or elſe poſtraed with co-
 lours: with muche greater reuerence is to be
 honoured the ymage of his mynde whiche by
 workemaſſhip of the holy ghoſte, it is figured
 and expreſſed in the goſpels. Neuer any Apelles
 ſo expreſſy faſhioned with perſel the propoſy-
 ons and figure of the bodye, as in the wordes
 and doctryne of euery man, appereth the ymage
 of þ mynd namely in Chyiſt, which whā he was
 very ſimpliſtye and pure verite, no diſcoide, no
 vnlykenefſe at all coude be betwene the ſpyſte
 and cheſe paterne of his diuyn mynde, and the
 ymage of his doctryne and lernyng from thence
 deducted and derpyded. As nothyng is moze lyke
 the father of heauen than his ſonne, whiche is
 the woide, the wiſedome and knowlege of the
 father, ſpringyng forth of his moſt ſecrete hert:
 ſo is nothyng moze lyke vnto Chyiſte than the
 woide, the doctryne and teachyng of Chyiſte,
 giuen forth out of the priuy parties of his moſt
 holy bryſt. And pondereth thou nat his ymage &
 honoureth it nat: lokeſt thou nat ſubſtancially
 with deuoit epen vpon it: embraſeſt it nat in thy
 hert: haſt thou of thy lord and maſter relikes
 ſo holy, ſo ful of vertue and ſtrength, and ſetting
 them at houghe: ſekeſt thou thinges much moze
 alienate, ſtraunger and farther of: Thou behol-
 deſt a cote or a ſudoire that is layd to haue ben
 Chyiſtes, & ſtonyed therat, as though thy wities
 were rauyſhed: and arte thou in a dreame or
 a ſlumber whan thou redeſt the diuyn oracles
 or anſweres of Chyiſt: Thou beleueſt it to be a
 great thing, þe a greater thā the greateſt, than þ
 poſſeſſeſt at home a litel peace of þ croſſe, but þ

¶.iii.

The very yma-
 ge of Chyiſt is
 expreſſy payn-
 ted in the goſ-
 pell.

Apelles was
 the moſt cun-
 nyng painter
 that euer was.

The honoring
 of the croſſe.

is

Enchiridion.

is nothing to be compared to this, if thou beare
 Mynded in thy herte the mystery of the crosse. Or
 els if suche thinges make a man religious and
 deuoute, what can be moze religious than the
 Jewes, of whiche verye manye (though they
 were neuer so wycked) yet with theyr epen saw
 Jesu Christ liuyng bodely, herde him with their
 eares, with their handes handled him, what is
 moze happy thā Judas, which with his mouth
 kyssed the diuine mouth of Christe. So muche
 weth the fleshe without the spiryte profite no-
 thing at all, that it shulde nat ones haue profy-
 ted the holy virgyn his mother, that she of her
 owne fleshe begat him, except she in her spirite
 had conceived his spiryte also. This is a verye
 great thing, but here a great whyle thappostles
 enioyed the corporall presence and felowshippe
 of Christ, tellyst thou nat how weake, how chyl-
 dishe they were, how grosse and wout capacite
 who wolde telyre any other thing vnto the most
 persyte health of his soul, than the long famili-
 arite and conuersacion togyther with him that
 was both god & mā, yet after so many miracles
 shewed, after the docteyne of his owne mouthe,
 taught & declared to the after sure and euident to
 kes p he was rplen agayne, dyd he nat at p last
 houre whā he shuld be receyued vp into heauen,
 cast in their tethes their vnstabilite in the faith,
 what was thā p cause verely p fleshe of Christ
 did let: & there is it p he saith: except I go away
 the holy ghost wpl nat come, it is expedient for
 you that I departe. The corporall presence of
 Christ is vnprofitable vnto helth, & dare we in
 any corporall thyng besyde that, put p fte p fte,
 that is to say, the loue & honour of god. Paula
 saw Christ in fleshe, what supposelt thou to be
 greater

The very apos-
 tles, as long
 as Christ was
 presente was
 merced.

Capitulo. xiii.

greater thinge than that, yet setteth he nought
by it. saying. Though (saith he) we haue knowe
Christ carnally, now we we to nat so, why knewe
he him nat carnally, for he had profited & ascen-
ded vnto moze perfyte gyftes of the spyrte. I
vse peradventure mo wordes in disputing these
thinges, than shuld be mete for him whiche gy-
ueth rules. Neuerthelesse I to it the moze dili-
gently (and nat without a great cause) for that
in very dede I to perceyue this erreure to be the
comen pestilence of al christendome: which byin-
geth & occasioneth euen for this cause the grea-
ter mischefe, for as much as in semblance and
appareance it is nexte vnto pytie. For there are
no vices moze perillous than they whiche coun-
terfayte vertue. For besides this the good men
may lightly fall into the, there are none so moze
difficultie cured, bycause & commune people vn-
lerned thinke our religion to be violate, whan
suche thinges are rebuked. Let incontynent all
the world crye out agaynst me, let certayne pre-
chers, suche as are wont to crye out in their pul-
pettes, barke which with right good will syng
these thinges inwardly in their owne stomakes
lokyng verely nat vnto Christe, but vnto their
owne aduantage. Thoughe whose epyther sus-
persticion without lernynge, or sayned holynes, The use of cer-
I am compelled oftetymes to shew and declare, remonys.
that I in no wyse rebuke or checke the corpo-
rall ceremonies of christen men, and the deuout
myndes of symple persons: namelye in suche
thynges that are approued by auctorite of the
Church. For they are now and than partye
sygnes of pietye, and partye helpers therunto.
And bycause they are somewhat necessarie to
yong infants in Christ, tyl they were elder, and
growe

Enchiridion.

growe by vnto a pertue man: therfore it is nat
 mets they shulde be discayned of them whiche
 are perperie, leaue by theys example the weake
 person shulde take harme. That thou doest, I
 approue, so the ende be nat amysse. Howouer if
 thou stop nat there, whence thou oughtest to as-
 cende to thynges moze nere to healtie. But to
 worshyp Christ with visyble thynges in stede of
 inuisyble, and in them to put the highest popnte
 of religion, and for them to stand in thyn owne
 concept, to contempne other men, to set the hole
 mynde vpon them, and also to dye in them, and
 (to speke worst) to be withdrawen from Christ
 with the very same thynges which be ordeyned
 for ther tene onelye that they shulde helpe vnto
 Christ, this is verelye to departe from the lawe
 of the gospel which is spirituall, and to fall in
 to a certayne ieiunismes: whiche thyng perad-
 venture is of no lesse iopardye, than if without
 suche supersticion thou shuldest be infecte with
 great and manifest vyces of the mynde. This is
 forsothe the moze deadly disease. Be it, but the
 other is worse to be cured. Howe muche euery
 where sweeth thy chiefe defender of the spiryts
 Paule, to call awaye the Iwes from the confy-
 dence of dedes and ceremonies, and to promote
 them to those thynges which are spirytual, and
 now I see the commynalte of christen men to be
 returned byther agayne. But what sayd I, the
 commynalte: that might be yet suffred, hadde
 nat this error invaded & caught a great parte
 both of prestes and doctours, & to be worse the
 flocke of them almost throug out, whiche pro-
 fesse in ycle & habyte a spirituall lyfe. If they
 which shulde be the very salt be vnclayn, wher
 withal what other be seasoned, I am ashamed to
 reherce

The command
 is turned to
 the confidence of
 ceremonies.

Capitulo. xiii.

reuerse to what superstitio the most part of the
 obserue certayne ceremonies of mens inuency-
 on, yet nat institute for suche purpose, howe odi-
 ously they requyre them of other men, what con-
 fydence without mistruste they haue in them :
 how indiscretely they iudge other men, how er-
 nestly they defende them. To these they dede
 they thynke heauen to be due, in which if they be
 ones tored, at ones they thinke the selfe Pauls
 and Antonyes. They begyn. O good lord, with
 what grauntie, with howe great auctorite to
 correct other mens lyues, after the rule of folles
 and vndiscrete persons (as sayeth Terens) so
 that they thynke nothyng well done, but that
 they do them selfe. But for all that, when they
 be woren olde spyes in theyr maner of luyng,
 thou shalt se that as yet they sauour or taste of
 Christ nothyng at al, but to be beastly, swym-
 myng in certayne choyls the vices, in theyr tynge
 a pastyme froward, and scarce can suffre & for-
 beare theyr owne selfe, in charite colde, in wrath
 feruēt, in hate as tough as whyte lether, in thei-
 rōges venemous & ful of popson, in exercisynge
 and puttyng forth of theyr malice conquerours
 and nat able to be overcome, redye to stryue for
 euery lytel tryfle, and so farre from the perfecti-
 on of Christ, that they be nat ones endued with
 these comune vertues, which the very Ethnytes
 or heathen men haue lerned, eyther by reason
 gyuen to them of nature, or by vse of luyng, or
 by preceptes of philosophers. Thou shalt also
 se them in spirituall thynges clene withoute ca-
 pacite, fyerse that no man shall knowe howe to
 entreate or handell them, ful of stryfe and con-
 tencion, gredye vpon voluptuous pleasure, at
 the worde of god redye to spew, kynde to no mā,
 mysdemyng

Superstitious
 persons are
 touched.

Pauls & Antoi-
 ny were heri-
 ties of passynge
 holy conuersa-
 cyon.

The defēders
 of ceremonies.

Enchiridion.

misdeemynge other men flatterynge theyr owne
felices. It is come to this poynte now at laste
with the laboures of so many yeares that thou
shuldest be of all men the worst, and yet thinke
thy selfe the beste? that in stede of a Christen
man, thou shuldest be a playne Jewe, doyng scrip-
tyce vnto dymbe elementes onely? that thou
shuldest haue the gloire and ioye, nat in secreete
before God, but openly afoze the worlde? But
yf thou haste walked in the spirite and nat in
the fleshe: where be the fruytes of the scripture?
where is charite? where is that cherefulnesse
and ioyous mythe of a pure mynde, where is
tranquillite and peace towarde all men, where
is patience, where is perseverance of soft minde
wherewith thou lokest day by daye continually
for the amendement euen of thyne enemyes,
where is curtesye and gentynes, where is fre-
nesse of hert, where is mekenesse, fidelitie, discre-
tion, measure of sobernesse, temperance and
chastite, where is the ymage of Christe in thy
maners. I am sayest thou no keeper of hooues,
no thefe, no violatour of holye thynges, I kepe
my profession. But what other thyng is this,
than I am nat lyke other men, extortioners, ad-
ulterers, yea & I fast twyle a weke, I had leuer
haue a publycane humble and lowly askynge
mercy, than this hynde of pharisees rehersyng
their good dedes. But what is thy professyon, is
it I pray the that thou shuldest nat perfourme
that thing thou promysed long ago whan thou
were baptised, which was that thou wouldest be
a christen man, that is to say, a spiritual person
and nat a carnal Iew, which for the traditions
of man wouldest transgresse the comandementes
of god. Is nat the lyfe of a christen man spiritu-
all

The ppoctrye
of religyous
persona

Capitulo. xlii.

all. Here Paul speakynge to the Romanes.

No dampnation is to them that are grafted in
Christ Iesu, which walke nat carnally or after
the fleshe: for the law of the spirite of lyfe in
Christ Iesu hath deliuered me from the law of
syn and death: for that thyng which was im-
possible for þe law to do or bring to passe, which
was weake by reason of the fleshe, that same
god made good, sendynge his son in similitude
of fleshe, prone to syn, and of sinne condemned
syn in the fleshe, that the iustifying of the law,
might be fulfilled in vs which walke nat after
the fleshe, but after the spirite. For they that be
in the fleshe, be wylle thynges perteynyng to the
fleshe, but they which be in the spirite perceyue
those thynges that perteyne to the spirite. The
wisdomme of the fleshe is death, & the wisdomme
of the spirite is lyfe and peace: for the wisdomme
of the fleshe is an enemye to god, because he is
not obedyent to the lawe of god, nor yet can be.
They that be in the fleshe, they can nat please
god, what coude be spoken more largelie, what
more playnly: neuertheles many men subtylle &
craftye to flatter and fauour their owne vices,
but prone & redy without aduysment to checke
other mens, thinke these thynges to petyne the
selfe nothing at al, and Paul spake of walkynge
carnally or after the fleshe, that eschew they to ad-
ulterers onely, & keepers of queans, what he spake
of wisdomme of the fleshe, whiche is enemye to
god, that they turned to them which haue lear-
ned humanite, or (as they cal it) secular sciences.
In eyther other they set vp theyr crestes & clap
theyr handes for ioye, both þe they neyther be ad-
ulterers, and in all sciences excellentlye vniuersed
& ignorant. But to lyue in the spirite they dyeme

The expositio
and mynde of
some clerkes.

Enchiridion:

The fleshe &
the spyrite af-
ter paul.

to be none other thyng than to do as they them-
selues do. Which persons, if they wolde as dili-
gently obserue the tong of Paul, as they manful-
ly dispise the tonge of Chylp, they shuld sone per-
ceiue that the apostle calleth the fleshe þe thyng
that is visibill, and the spirite, that thyng that is
inuisibill. For he teacheth euery where þe thynges
visibill oughte to serue to thynges inuisibill, & nat
contrary wise, inuisibill thynges to serue thynges
visibill. Thou of a preposterous order, applyest
Chylp to those thynges which were mete to be ap-
plied vnto Chylp. Requiest thou of me recorde,
that this worde fleshe pertaineth nat onely to the
thyng & superfluous lust of the body: hold & vnder-
stande, that thyng which the said apostle (doinge
that same which he in all places doth) wyrteth to
the collocations. Let no man misleade you for the
nones in the humillite & religion of aungels, whi-
che thynges he neuer sawe, walking in dayn, in-
flatt with the ymaginacion of the fleshe, and nat
holding the head, that is to say Chylp, of whom
all the body ministered, nourished, copact and set
together by couples and iointes, groweth into þe
encrease of god. And lest thou shuldest doubt any
thyng that he spake of them which hauinge con-
fidence in certayne corporall ceremonies, barte
agairste þe spirituall purposes of other men take
hede what foloweth. If ye be dead with Chylp,
ab elemētis hui⁹ mūdi, frō traditiōis, ceremoniis
and inuencions of men, why haue ye yet such de-
crees amonge you, as though ye liued vnto the
worlde: And anone after calling vs frō the same
thynges he saith, if ye be rysen vp agayne with
Chylp, seke those thynges that are about where
Chylp sitteth on þe right hāde of god. Be experie
wise in those thynges þe be about, & nat on þe erth

Capitulo. viii.

Forer giuing preceptes of the spiritual lyfe
what exhorteth he vs to do at the last, whether þ
we shulde vse such or such ceremonies: whether
we shuld be this or that wise arated: þ we shuld
lyue with this or þ meres: that we shulde say cu-
somably any certaine nobye of psalmes, he made
mention of no such thinges, what than? Moyses
sayd he, your membres which be on the earth, for
incontinence, uncleannes, bodily lust, euyl concupiscence,
and auarice which is þ seruice of ydols. And a ly-
tel after. Now put fro you al such thinges, with
indignacion, malysce and agayne, spoylinge your
selfe of the olde man in all his actes, puttinge on
you the newe man which is renued in knowlege
of god, after the ymage of him which made him.
But who is the olde man, verely Adam, he that
was made of the earth, whose conuersacion is in
earthe, nat in heauen. By the earth vnderstande
what soeuer is visibyle, and therfore tēporal & trā-
sitory, who is that newe mā, verely the celestiyall
mā that descended fro heuen, Christ. And by hea-
uen vnderstande what so euer is inuisibyle, and
therfore eternal & euerlasting. At the last, lest we
shuld be minded to purchase the sauoure of god,
after the maner of the Jewes with certayn obser-
uances, as with ceremonies magycall, he tea-
cheth that our dedes are pleasaunte and allowed
of god, so long as they are referred vnto charyte
and also spryngge thereof, saienge a boue all these
thynges kepe charyte the bonde of perfection,
and let the peace of god reioyce as an ouercom-
mer in your hertes, in which also ye be called in
one bodye. I wylI geue the a moxe playne token
and euidente probacion, that this woide fleshe
signifieth nat the lust of the body only. Paul na-
meth

Mortyfye the
membres on
the earthe.
The olde man

The olde man

Enchiridion.

Wayne glorie
is pestilence
contrary to the
spyte.

meth often the fleshe, often the spyte, wyting
to a certayne people named Galatas, whiche he
called nat onely from lust of the body vnto chaste
hynge but enforceth to withdrowe them from
the secte of the Jewes and confidence of works
into whiche they were induced by false apostles.
In this place therefore, demyng the dedes of
the fleshe, marke what vices he reherceth. The
dedes of the fleshe (sayeth he) be manifest, which
are fornicatio, vncleynnes, vnchastenes, leche
rye, woithpyppynge of ydolles, wythcraftte, pry
ue hate, dyscorde, otherwyle called contencion,
or stryfe, emulacyon, whiche may be called indig
nacion or dysdayne, yie otherwyle called wyath,
scoldynge, dyscencion, that is to saye, dyuersyte
in maynteynyng of opinions, sectes, or meynthe
nyng of quarels, enuye, homicide, dyonhennesse,
exceste in eatynge and such lyke. And nat longe
after he sayeth, if we lyue in the spyte, lette vs
walke in the spyte. After that, as declaring and
vtterynge a pestilence contrary to the spyte, he
addeth: lette vs nat be made despyours of wayne
glory, pryncyng one the other, and enuyeng one
an other. The tree is knowen by the fruite. So vn
to this that I omittest nat watch, fasting, splence
opsons, and such other like obseruances: I passe
nat thereon. I wyl nat belyue that thou art in the
spyte, except I may se the frutes of thy spyte
why maye I nat affyrme the to be in the fleshe,
whan after almost and hundred peres exerceple
of these thynges, yet in the I finde the dedes of
fleshe, enuyousnesse more than is in any woma,
contynuall wyathe and fierenes, as in a man of
warre: scolding, lust and plesure insatiabie, may
cious cursing, backbiting with tong more behe
mous than the polson of a serpent, an high mynd,
Stubbornesse

Capitolo. xlii.

Subvertes light of thy pompe, vanite, sayning,
flattering? Thou iudgeth thy brother in his meate
drynke or rayment, but Paul iudgeth the of thy
debtes. Doth that separate the from worldly and
carnall men, that thou arte in lyghter causes ve-
rely, but yet with the same vices infected. Is the
more filthy, whiche for this enherytaunce taken
from him or it came so his handes, for which his
doughter defiled for hurte done to his father, for
some office for his prynces fauoure, conceyue the
wrathe, hatred, emulation and dysdayne, than
thou which I am ashamed to tel, for howe I tell
a treple, pea for nothyng, doest all the same thyng
ges muche more malapoulyte? The lyghter oc-
casyn to synne lighteneth nat, but aggrauateth
the synne. Neyther it maketh mater in howe I
tell or great a thyng thou syn, so it be done with
lyke affection And yet is there dyfference verely,
for so muche the greuouser doth euery man tres-
pace, the lesse the occasyn is wherwith he is pul-
led awaye from honestye. I speake nat now of
those religious persons, whose maners euen the
hole worlde abhorreth, but of them whome the
commune people honoureth nat as men, but as
angels. whiche selfe same, nat withstondynge
oughte nat to be dyspleased with these wordes,
whiche rebuketh the vyces, and noteth nat the
persons. But and if they be good men, let them
also be glad to be warned of what so euer men be
be, in those thynges whiche pertain to helthe.
Neyther is it vnkownen to me, that amonges
them are very many, which holpen with learning
and wote, haue tasted the mysteries of the spiryete.
But as Linius saith it fortuneth all most euery
where, þ the greater part ouercometh the better.
Notwithstandynge if it be lawefull to confesse

Enchiridion

Preposterous
to settinge be-
hind that that
shulde be be-
fore.

the truth) se we nat all the moſte ſtrayt kynde of
relgyon to put the chiefe poynt of relgyon, ey-
ther in cerymonyes, or in a certayne maner or
foyme of ſaieng, which they cal theyr dyuine ſer-
uice, or in certayne dedes of the body: which rel-
gyon if a man ſhuld examine & appose of ſpiritu-
al thinges he ſhuld ſcarce finde any at al ſ wal-
ked nat in the fleſche. And hereof commerh this
ſo great infirmite of mindes tremblynge for fere
where is no fere, and therein ſure and careleſſe,
where is moſte peryll of all. Here of cometh
that perpetuall infancy in Chryſte (to ſpeake no
greuauſlyer) that we prepoſterous eſtemers of
thinges, make moſt of thoſe which by them ſelſe
are of no value, thoſe ſet at nought, which onely
are ſufficient, euer lyuyng vnder tutors or ſcole
maſters, euer in bondage neuer aduanſyng our
ſelf vp to the lyberty of the ſpिरितe, neuer growin
vp to the large ſtature of charytye, whan Paule
ſerpethe to a certayne people called Galathas,
ſtand ſaill, be nat ye locked agayn vnder þ yoke
of bondage. And in an other place, and ſo was
the lawe our tutor or ſcolemaſter in Chryſt, that
of ſayth we might be iuſtified. But ſeynge that
ſayth is come, now be we no moze vnder a tutor
or ſcolemaſter, for euery one of ycu (ſayth he) is
the very ſon of god throughe faith which he hath
in Chryſt Jeſu. And nat much after he ſaith, and
we alſo whan we were liſel ones, were in ſeruite
and bondage vnder the cerymonyes and lawe of
this worlde. But whan the tyme was full ye ex-
pired, god ſente his ſon made of a woman made
vnder the lawe, to redeme them, whiche were vn-
der the iawe, that we by adoption ſhulde be hys
ſons. And for byraule ye be the ſons of god, god
hath ſent the ſpिरितe of his ſon into your hertes,
cryenge

Capitulo. xlii.

challenge Abba pater (as a man wolde say, Dede fa-
 ther). And so is he nat now a seruant, but a son
 to god. And agayne in an other place. Wherthen
 ye be called into lybertye let nat your lybertye be
 an occasion vnto you to lyue in the fleshe: but in
 charytie of the spyrtye serue one an other. For al
 the lawe is fulfilled in one sayenge. Loue thy
 neyghboure as thy selfe. But and if ye byte and
 rate on the other, take hede lest ye be consumed
 one of an other, And agayne to the romayns. Ye
 haue nat receiued to the spirite of bondage agayn
 in feare but the spirite that maketh you the sons
 of god by adoption, in whom we cry dade father
 vnto the same also pertaineth that he wryteth
 to Tymothe, sayenge: Excercise thy selfe vnder
 the dedes of pyttee, for bodye excercise is good
 but for a small thyng, pyttee is good vnto all ma-
 ner thynges. And to the Corynthes God is a
 spyrte, and where the spyrte is, there is lyber-
 ty. But why reherse I one or two places Paule
 is all to gythere at thys poynte, that the fleshe,
 whiche is full of contencion, moughte be dyspyr-
 sed and that he myghte sette vs in the spyrtye,
 whiche is the authoure of charytee and lybertye.
 For these companions be euer inseperable on the
 one syde, the fleshe, bondage, vniquietnesse, con-
 tencion, or stryfe. And on the other syde the spy-
 rtye, peace, loue, lybertye. These thynges euerpe
 where Paule stampeth into vs. And seke we a bet-
 ter maister of our relygion, namely whan all dy-
 uine scripture agreeth to hym? This was the
 grettest commaundement in the lawe of Moyses
 This Christ iterateth and finissheth in the gos-
 pel, and for this cause cheyself was he bozne, for
 this cause died he, to teche vs nat to counterfeyte
 Jhesus, but to loue. After the last souper made the

Enchiridion.

To loue is the
greatest comma[n]
dement.

Christe last of
all warreth vs
of charyite.

What is true
charyte.

even before his passion, howe dyligently, howe
tenderly, and how affectionously gaue he charge to
his disciples nat of meate, nat of drynke, but of
charyte to be kepte one towarde another, what
other thyng teacheth he, what other thyng des
cryeth his disciple Iohn, than that we loue one
an other. Paule curry where (as I haue sayde)
commendeth charyte, but specially wrytynge
vnto the Corinthes, he preferreth charyte bothe
before myracles and prophecies, and also before
the tonges of aungels. And saye nat thou by and
by, that charyte is to be of at the church, to crou
che downe before the ymages of saintes, to light
tapers or waie candelles, to say many lady psal
ters, or saynt Rotherynes knowtes. God hath no
nede of these thynges. Paule calleth charyte, to
edyte thy neyghboure, to compe that we all be
membres of one bodye, to thynke that we all are
but one in Christe, to reioyse in god of thy neigh
bours welthe, euen as thou doest of thyne owne.
To remedy his incommodities or losses as thyne
owne, yf any brother erre, or go out of the right
waye: to warne hym, to monyssh hym, to tell
hym his faute mekelye, soberlye, and curteyslye,
to teache the ignorant, to lyfte vp hym that is
fallen, to comforte and courage hym that is in
heynes, to helpe hym that labourthe, to socoure
the neddy. In conclusion to referre all riches and
substance, al thy study, al thy cares to this poynt
that thou in Christe shouldest helpe as muche as
thy power extendeth to. That as he neyther
was borne for hym selfe, nor lyued to his owne
pleasure, neyther died for hym selfe, but dedicate his
selfe wholly to our profytes, euen so shoulde we ap
ply our selfe and a waite vpon the commoditie of
our bretheren, and nat our owne, whiche thyngs
it is

Capitulo, xiii.

If it were blessed nothing shuld be either more ple-
 sant or else easer than the lyfe of religious persons
 which we se now cleene contrarye greuous al most
 every where and labours and also full of super-
 sticion, lyke vnto the Jewes, neyther pure from
 any vyces of the laye people, and in many coun-
 trye thynges muche more despyled, whiche kynde
 of men saynte Augustyne (of whom many gloze
 and reioyce as of the authoure and founder of
 thes lyfynge) if he nowe myghte lyue agayne,
 certaynely wolde nat ones knowe, and wolde
 crye oute. I charge that he wolde approue no-
 thyng lesse than this kynde of lyfe, and that he
 had instytuted an othere and maner of lyfynge,
 nat after the supersticion of the Jewes, but af-
 ter the rule of the apostles. But I here even now
 what certayne men (whiche are some what well
 aduysed) wyll answer vnto me. A manne muste
 take hede in lytell and small thynges, leaue a ly-
 tell and a lytell he shulde fall into greater vices.
 I here is ryght wel, and I allowe the sayeng. Ne-
 verthelesse thou oughtest to take hede a great de-
 ale more, that thou so cleue nat to these lyt. ll and
 small thynges, that thou shuldest fall cleene from
 the most chiefe and greuest thynges. There is the
 leoperdye more euident, but here more greuous.
 So flee Silla, that thou fal nat into Charibdis.
 To obserue these lytell thynges, is holcome be-
 telpe: but to cleaue vnto them, is verie
 leoperdous. Paule forbiddeth nat the to vse the
 lawe and ceremonies: but he wyll nat hym to be
 bounde to the lawe and ceremonies, whiche is
 free in Chryste. He condemneth nat the lawe of
 dedes if so be a manne vse it lawefully without
 these thynges peraduenture thou shalte nat be a
 chyisten man but they make the nat a chyisten mā

A.iii.

They

The lyfe of re-
 lygious men
 is greuous
 and tedyous.

Saynt Augus-
 tyne wolde nat
 knowe mōkes
 a chāns of hys
 owne religyon
 if he were
 none a lyue.

So be farforth
 we oughte to
 cleaue to the
 smal thynges.

Scillor charib-
 dis loke what
 they meane at
 the ende of the
 first chapter.

Corporal thyn-
 ges helpe to
 pyrre.
 Victims was
 the sacryfice
 of a best wher-

Enchiridion.

of he that offer
red dyd eate
part, and part
wente to thuse
of the preestes
thecal the kyd
neys, & the fat
aboute theym
was burned to
god, that same
sacrifyce for
certayne confi
deracions is
also called ho
stia.
holocaustes
that is the
hole beste sa
crificed, to god
no manne ha
nyng parte
thereof.

Sabboth day
was euery se
uenth daye as
our Sondaye.

Neomenye
were holidais
at the newe of
the Mone.

Kalēdas that
same that neo
menyes be.

They wyl helpe vnto pitie & godlynesse, euen so
yet if thou vse them for that purpose. But and
if thou walte begynne to enlope them, to put thy
trust and confidence in them, at ones they viter
ly deitrope all the lpyng of a Christen man.
The apostle setteth nothyng by the dedes of A
braham, whiche to haue ben verpe perfyte, no
man doubteth and haste thou confydence in
thyne? God disdeyneth certayne sacrifices cal
led victime, the Sabbots and certayne holpe
dayes called Neomene, of his people the Iues,
of which thynges he him selfe was the authour
& comander: & darst thou compare thyne own
observaunces with the preceptes of the law of
god? yet here god redy to spue at them and sore
agrued with them. For what entent (saith he)
offre ye to me the multitude of your victimies?
I am ful. As for holocaustes of wethers, talow
or inward suet & fat of bestes, bloud of calves,
of lambes and goates, I wolde nat haue, whan
ye come befoze my ptesence, who hath requyred
these thynges of poure bandes, that ye myght
walke in my houses? Offre ye no moze sacrifice
in vayne, your ensence is abhominacyon to me.
I wyl nat suffre the feast of the Neomenye and
Sabbot day, with other feast dayes. The com
panyes of you are infected with iniquite, my
soul hath hated your kalendas, & pou solempne
feastes. These thynges be greuous vnto me, I
was euen speke to abyde the. And whan ye put
forth your bandes: I wyl turne myne eyes from
you, whan he reherseth the observaunces and
maners of holy feastes and sacrifice, moxouer
the multiplyinge of vpapers: noteth he hat them
as thonghe he popnted them with his synger,
whiche measure they religion with a certayne
monable

Capitulo, xlii.

wombze of psalmes and prayere? Marke also another thyng, how maruaploously the farundious prophete exprested heaping together the disdainne and indignarpon of god, so that he nowe coude suffre neyther with eares, neyther eyes, what thynges (I beseeche the?) verely tho thynges which he him selfe had ordeyned to be kepte so religiously, which also were obserued so reuerently, so many peres of holy kinges & pphetes. And these thinges abhorreth he as yet in þ carnall law. And trustest þ in ceremonies made at home in thyne owne house now in the law of the scripture? God in another place biddeth the same prophete to crie incessantly, and to put out his brest after the maner of a trumpe, as in an earnest matter, & worthy to be rebuked Marpely, & suche a matter as vnneth coude be opteyned of these men but with much ado. He (sayeth he) they seke fro day to day, and know they wyl my wayes, as all people þ hath done iustice, & hath nat forsaken þ iudgement of the? God. They aske me for the iudgementes of Justice, & desyre to draw nigh to god: why haue we fasted (say they) and thou hast nat looked vpon vs and meked our soules, & thou woldest nat know it. Lo in the day of your fast (answereth þ pphete) your owne wil is found in you, and ye seke out all your dettes. Lo vnto stryf and contencion ye fast, and ye smyte with your fist cruelly. Faste ye nat as ye haue fasted vnto this day, that your crye might be heard on high. Is this the fast that I haue chosen, that a man shuld ware a trouble him selfe for one day, either that a man shuld bow his head as a hoke or cycke, and to cast vpon him sacke clothe and ashes: wylt thou cal this a faste or a day acceptable vnto God? But what shall we saye this

Mayas.

The Jewyshe
faste.

Enchiridion.

to be: doeth God condemne that thyng, which he him selfe commaunded & Rape forsaethe, what than? But to cleue and stycke faste in the fleshe of the law, & to haue confidence of a thing of nothig, that is it verely which he hateth deadly. Therfore he sheweth what he wolde haue added in eyther place. Be ye washed (sayeth he) and made cleane, take awaye euill cogytacions of thoughtes out of my syght, whan thou hearest the euill thoughtes reherced, toucheth he nat euidentlye the spiryte and the inwarde man? The eyes of god seeth nat outwarde, but in secreete, neyther he iudgeth after the syght of the eyes, neyther rebuketh after the hearing of the eares. God knoweth nat the folliche byrging smothe and gape outwarde, emptye of good workes inwarde. He knoweth nat them which say with lippes. After mayster. Howeouer he putteth vs in remembrance that the vse of the spirytual life standeth nat so greaue in ceremonies, as in that charyte of thy neyghbour. Heke (saith he) iudgement of iustice, socour him that is oppressed, geue true iudgement & ryght to him that is fatherles and motherles or friendlesse, defende the wydowe, suche lyke thynges byd he knit to the other place where he speaketh of fasting. Is nat this rather (sayeth he) that fast which I haue chosyn? Cease and cancel cruell obligacyon, vnblynde the burthens which make them stoupe to the grounde that beare them: let them that be bursed go free and breake asunder all burthen. Breake thy bread to hungrye. The neddy and them which haue no place of habytacyon, lede vnto thy house, whan thou seest a naked man, cloth him, and dispise nat thyne owne fleshe, what shall a christen man do than? Shall he

The vse of spirytual life.

Mayas.

Capitulo. xiii.

he dyspyle the commandementes of the church:
 Shall he set at nought the honest tradicions of
 our forefathers: Shall he condempne godly and
 holy customes. Nay, if he be weak: and as a be-
 gynnur, he shall obserue them as thinges neces-
 sarie. But and if he be stronge and persyte: so
 much the rather shall he obserue them, leaue with
 his knowlege he shoulde hurt his brother whiche
 is yet weak: least he also shoulde hyl him for whom
 Christ died, we may nat commyt these thinges:
 but of necessyte we must do other thynges. For:
 poial dedes be nat condempned, but spiritual are
 preferred. This visyble honourynge of God is
 nat condempned, but god is nat pleased sayng
 with inuisyble pytie & seruyce. God is a spirite,
 and is moued and styed w inuisyble sacrifice.
 It is a great shame for chylden me nat to know
 that thing which a certayne poete beynge a gen-
 tle knew right wel, which guyng a picept of
 deuote seruyng god, sayth: If god be a mynde as
 scripture sheweth vs, let thou honour him chefe-
 ly with a pure mynde. Lette vs nat dyspyle the
 authoure though he be an heathen man, or with-
 out degree of schole, the sentence becommeth yea
 a right greate deuyne. And (as I very well haue
 perceyued) is lykewysse vnderstande of fewe, as
 it is redde of many. The sentence verely is this,
 lyke reioysen in lyke. Thou thyngkest God to be
 moued greatly with an oxe kylled and sacrificy-
 ed, or w the vapour or smoke of frankensence,
 as though he were a body. God is a mynde, and
 without doubte a mynde most pure, most subtile
 and persyte, therfore oughte he to be honoured
 most chefully with a pure mynde. Thou thyngkest
 a taper lycht to be a sacrifice, but a sacrifice
 to god sayth Dauid, is a wofull or a sorowfull

The tradicions
 of oure elders,

Inwarde thynges
 be represent-
 ed by inwarde
 thynges.

R. b.

spirite

Enchiridion.

Spiryte. And though he hath dyspyced the bloude
of gotes and calves, yet wyl nat he dyspyse a
hert contryte and humble. If thou do that thing
whiche is gyuen to the epen of men, muche ra-
ther take hede that, that thinge be nat alwaye
whiche the epen of God requyre. Thy bodye is
couered with a coule of habyte, what is that to
the purpose if thy mynde beare a seculd, vesture?
If thy vtter man be cloked in a clothe whyte as
snowe, lette the vestimentes of the inner man be
also white as snowe. Thou kepest splence out
warde: muche more procure that thy mynde be
quyet withyn. In the visibill temple thou bowest
downe thy knees of thy bodye, that is nothyng
woythe, yf in the temple of thy hert thou stande
vpryght agaynst god. Thou honourest the tre
of the Crosse, muche more folowe the misterye
of the Crosse. Thou kepest the fastyng day and
absteyneth from those thynges which desyle nat
a man, and why absteyneth thou nat from filthy
talkyng, which pollateth thyne owne conscience
and other mens also. Meate is withdrawen fro
the bodye, but why glutteth thy soule her selfe
with coddys, drasse, and suchelike, which are
meate mete for swyne? Thou makest the church
of stone gay with goodly ornamentes, thou ho-
nourest holy places, what is that to the purpose
if the temple of thyne hert, whose welles the pro-
phete Ezechiel boyled thowme be prophanat or
polluted with the abhominacions of Egypte?
Thou kepest the Sabbath daye outwarde, and
withyn all thinges be vnquyet through the rage
and tomblyng of vyces together. Thy bodye
commytteth no adultery but thou art couetous
now is thy mynde a fornicatour. Thou spengest
or prapest with thy bodelye tonge, but take hede
with

The sabbothe
daye the daye of
rest.

Capitulo. xlii.

within what thy mynde sayth, with thy mouth thou blestest, and with thy heart thou curstest. In thy bodye thou art closed within a strapte celle, and in the cogitacion thou wandrest throughe out the worlde. Thou hearest the worde of god with thy corporall eares, rather heare it within what sayth the prophete: Except ye heare within, youre soule shall mourne and wepe, yea and what reddest thou is the gospel: that they whiche se, map nat se, and they whiche heare, map nat heare. And agayne the prophete sayeth, with your eare ye shall heare and ye shall nat perceyue. blessed be they therfore which here the worde of god within. Hap are they to whome god speaketh within, and theyr soules shall be saved. This care to enclyne Dauid commaundeth that noble daughter of the kynge, whose beautye and godlynes is al togpyter within in golden hemmes. spynally what auapleth yf thou do nat those euyl thynges outward, whiche with affection thou desirest and couetest inward: what auapleth it to do good dedes outward, vnto whiche within are committed thynges clene contrary: Is it so great a thyng if thou go to Hierusalem in thy body, whan within thyne owne selfe is both **Mo** dome, **E**gypt, and **B**abylon: It is no great thyng to haue troden the steppes of **C**hryst with thy bodely heles, but it is a greates thyng to folowe the steppes of **C**hryst in affection. If it be a very great thyng to haue touched the sepulchre of **C**hryst, what it may be also a very great thyng to haue expressed the misterye of his buryinge. Thou accusest and vtterest thy sinnes to a preest, which is a mā, take hede how I accusest & vtterest the befoze god. For to accuse the afoze hi is to hate the inwardly. Thou beleeuest

the worde of god
be heard with spi-
rituall eares

Pylgrymages
to holy place

Confession.

Enchiridion.

beleueste perchance all thy syn and offences to be washed awaye at ones with a litle paper or parchment sealed with waxe, with a lytel money or images of ware offered, with a lytel Pilgrimage goyng. Thou arte bitterlye deceyued and cleane out of the way. The wounde is receyued inwardly, the medecyne therfore must nedes be layd to within. Thyne affection is corrupte, thou hast loved that which was worthy of hate, and hated that which ought to haue ben beloved. Swete was to the soule, and bytter was swete. I regarde nat what thou shewe outward. But and yf cleane contrary thou shalt be gynn to hate, to fyre, to abhorre that which thou lately lovedst, if that waxe swete to thyne appetite, which lately had the taste of gall, of this wyse at the last I perceyue and take a token of healethe. Magdaleyne loved muche, and manye synnes were forgyuen her. The more thou lovest Christ, the more thou shalt hate vyces. For the hate of synne foloweth the loue of petye, as the Madowe foloweth the bodye. I had leuer haue the hate ones thi vicious maners within and in dede, than to desyre them befoze a plecter. x. tymes in worde. Therfore (as I haue rherched certayne thinges for the loue of ensample) in the hole spectacle and syght of this dysple worde, in the old law, in the new law, in al the commandementes of þ church, finally in thy selfe and in al besynes perceyving to man, withoutforth is there a certayne fleshe, and within a spirite. In which thinges if we shall nat make a ppeposterous order, nether in thinges which are sene shall put verpe greate confidence, but euen as they do helpe to better thinges, and shall alwaies haue respect to the spirite & to the thinges which be of chaunce than

In al verynes
the spirite is
within.

what thinges
shewe chaunce

Capitulo. xlii.

than shall we waite nat heuy as men in sorow & payne, as these men be nat feble, euer chydren as it is a prouerbe, nat beasty & dye bones (as sayth the prophete) without lyfe, drouly and forgetfull, as men diseased of the lethargye, nat dul hauing no quickenes, nat brawlers and scolders, nat enuious and whisperers or backbityers but excellent in Christ, large in charyte, strong & stable both in prosperyte and in aduersyte, lo-
hng helyde smal thynges and enforspng vp to thynges of most prospe, ful of mythe, ful also of knowlege, whiche knowlege who so euer refuseth, him toth that noble lord of al knowlege refuse. For verely ignorance or lacke of experience whome for the most part accompanieth dulnes of lerning, & that genyl woman whom the grekes cal Philantia, that is to say loue of thy selfe, onely byngeth to passe, as Elaias sayth, that we put confydence in thynges of nothyng, & speake vanities, that we conceyue labour and bynge forth the iniquyte, and that we alwayes be fearful and vble bond seruantes vnto the ceremonies of the Iwes. Of which maner persons Paul speaking, saith, I beare them record that the zeale of god they haue, but nat accordinge to knowlege. But what knew they nat: verely the end of law is Christ, & Christ verely is a spirite, he also charite. But Elaias moze playnely describeth the miserable and vnprospitable bondage of these men in the fleshe. Therfore saith he, my people be led in captiuite, bicause he had no knowlege, & the nobles of them perished for hunger, & the multitude of them dyed awaye for thirst. It is no maruaile that the commune people be seruantes to the elemētes & principles of this world as they which are vnlarned, neyther

Prosperyte
aduersyte.

Christe is the
end of the law.

Enchiridion:

ther haue wysedome moze than they bozowe of
other mennes heddes. It is moze to be marua-
led, that they which are as chiefe of Chyristes re-
lygion, in the same cap: putte perill the for hunger
and wither a waye for thurst, why perill the they
for hunger? Becaule they haue nat learned of
Chyrist to bryake hardy loues they like only round
about the rough and warpe rod of byrke, they
sucke out no mary of swete licour. And why wile
ther they so a waye for thurst, for becaule they
haue nat lerned of Moyses to sette water out of
the spirytual rocke, neyther haue they of the
spruce of the water of lyfe, which flowe issue of
sprynge out of the belve of Chyrist. And this su-
rely was spoken of the spiryte nat of the fleshe.
Thou therfoze my brother, least with sorowfull
laboures thou shouldest nat muche pynne, but
that with meane exerceyse thou mayst the moztelpe
wake bygge in Chyrist and lusty, bylygenly enba-
syng this rule, mynde nat to creepe on the ground
with vnclene beestes but alwayes sustented with
those wynges whiche Plato, byleueth to sprynge
ouer a frell the throughe the heate of loue in the
mynde, lyfte by thy selfe as it were by certayne
steppes of the ladder of Jacob, from the bodye to
the spirite, from the vlyble world vnto the in-
uylble, from the letter to the mystery, from thin-
ges sensyble to thynges insensyble, from thyng-
es greffe and compounde vnto thynges synge
and pure, who so euer after this maner shall ap-
proche and drawe nere to the lord, the lord of
his part shall agayne approach and drawe nigh to
him. And if thou for thy part shalt endeuoure to a-
rise out of the darkenesse and troubles of the se-
small powers he wyl come agaynst the plesaunte-
ly and for thy prototype, out of this light inaccessi-
ble,

By the wynges
of loue we
must flye vp to
the spirite.

In accessable
is that whiche
no man can at-
taine In cogita-
ble, which can
nat be compre-
hended with
mans reason.

Capitulo. xiiii.

ble, and out of that noble science incogitable. In which, not onely all rage of sensuall powers, but also symyltyudes or ymagynacions of all the intellectuall powers doth cease and kepe science.

¶ The syxte rule. Capitulo. xiiii.

AD for as muche as in codeyne wyrtynge, one thyng calleth an other to remembrance, I wyl nowe adde the syxte rule whiche is in a maner of hynde to them that go before, a rule for all men, as necessary vnto helth, as it is of fewe regarded. That rule is thus, that the minde of him which enforseth and laboureth to Christ ward vary as much as is possible both from the dedes and also opinions of the comune lay people, and that the ensample of pitte be not set of any other cause of Christ onely. For he is surely chiefe patron, the onely and chiefe ensample of fourme of lypynge, from whom who so ether wyrteth one ynche or naple byedth, he goeth beside the right path, and cometh out of the way wherfore Plato with graunte forsooth as he with many thynges, in his booke of the gouernance of a cytye or commune welth, denieth any man to be able to defende vertu constantly, which hath not instructed his mind with sure and vndouted oppynions of fylthpennesse and of honestye. But howe muche more peryllous is it to take oppynions of the thynges which pertaine to helth synke into the depe botome of thy mynde. Therfore he thynketh that this thyng shulde be cared for and looked vpon chieflie that the gouernours themselves whom it behoueth to lacke all maner of vnderstandynge, graue in theyr owne myndes verie good

Thou must vary from the comune people,

The ensample of pitte,

Enchiridion

The bringyng
up of chrysten
mens chrysten
Chyldren

good bypynions of thynges to be ensured and re-
cheued, that is to saye of good and euill, of by-
res and of vertues, and that they haue them de-
er assured, al doute laide a part, as certain lawes
very holy and goodlye. For what sooner thyng
cleueth in the mynde surely rooted with stedfast
bylcue: that every man declareth in his maners
and conuersacyon. Therefore the chiefe care of
chrysten men ought to be applyed to this point,
that they chyliden streyghte waye from the cra-
dle, amongst the very flatterynge of the noy-
ses, and bysses of the parentes, may receyue and
sucke vnder the handes of them whiche are ler-
ned, oppynions and perswasions mete and woorthy
of Chyriste: because that nothyng epyther synketh
depart or cleueth faster in the mynde, than that,
whiche (as Fabius saythe) in the ponge and ren-
dyng peres is poured in. Let be asafre of from the
peres of ponge suckelnynges, wanton songes of
loue, whiche chrysten menne synge at home and
where so euer they ryde or go muche more sylly
than euer the comen people of the hethen men
wolde suffre to be had in vse. Let them nat here
they mother wayle and wyngge her handes, for
a lytell losse of worldly goodes, nor for the losse
of her spylle, here her crye out alas that euer she
was borne, to be broughte to this wretchednesse
that she wolde thus be losse, leste alone desolate
and desyrtue, Let nat them here theye father re-
bolyng and vnblydng hi of cowardenes, whi-
che hath nat recompensed iniurie or wronge
with double: neyther yet laudynge them whiche
haue gathered together greate haboundance
of worldlye substaunce, by what so euer maner
it were. The dysposicion of man is fragile and
prone to vices, he catcheth the mischeuous ensaile

Capitulo. xliii.

at ons, ^{now} ~~ome~~ other wise than ~~this~~ catcheth type if
it be put to. Howe be it this selfe same thyng is
to be done in euery age, that al the errours of the
late people myght be plucked out agayne of the
mynde by the harte rootes, and in theyr places be
planted holosome oppinions, and so mighte be ro-
bozate, that with no violence they coulde be Ma-
ked or plucked asondyr, which thyng who so e-
uer hath done, Mal casly and without besynesse
by his owne accord folowe vertue, and Mall ac-
compte them that do otherwise, worthy to be la-
mētēd & pitied and nat to be counterfayted or fo-
lowed. Unto this thing perceyue that nat vndis-
crete sayenge of Socrates (though he it were rebu-
ked of Aristotel) that vertu was nothyng elles,
but the knowlege of thynges to be ensued and to
lowed, and of thynges to be eschewed and fledde.
Nat but that Socrates sawe the difference be-
twene knowlege of honestie and the loue of the
same. But as Demosthenes answered proman-
tyarpon to be the firste, the seconde, and also the
thyrd point of eloquence, signifiēg that to be the
chefe part, in so much that he thought eloquence
to rest al togither in that thing only. In likewise
Socrates disputyng with Prothago as proueth
by argumētes, knowlege in all vertu to be such
rowme, that bytes can no other whence procede
than of false opinions. For certaynely brother
bothe he that loveth Chyfte, and he also that lo-
ueth voluptuousnesse, moneye, false honoure,
both folowe that thyng, which is eyther of them
swete, good, and beautifull. But the one styeth
through ignoranne, in steede of a swete thyng en-
bysing a thinge out of mesure soure, fipeng as a
soure thyng whiche is swetest of all. Also folo-
wyng that thinge for good and for lucre, which

Vertue is the
knowledge of
thynges to be
enoyded and
of thynges to
be desired and
loued.

*est vera virtus
in fugienda
scientia*

Simne foryn-
arthe of false
opinions.

Enchiridion:

is naught els but domage and losse, and feartinge
that thyng for losse, whiche is chiefe gaynes of
aduauntage: and iudging that thing to be fayre,
whiche is foule, and wenyng of trowyng that
to be shamefull, whiche onely is glorious and
praisefull. In conclusyon if a man were surcelye
and inwardely broughte in beieue, and if also he
were digested into the substance of his mynde,
as meate into the substance moste swete, moste
fayre, most honell, most profytable: and on the o-
ther syde, lythynesse onely to be an euill thing, a
painful tourment of punishment a foule thing.
Shamefull, full of domage of losse, and byd mesure
these thynges, nat by the opinion of the comen
people, but by the verbe nature of the thynges: it
coude nat be (suche perswasyon of byscop endur-
ryng) that he shulde stycke faste of cleane longe
tyme in euill thynges. For nowe longe ago the
comen people is founde to be the most mische-
uous auethour and capteyne bothe of lyuyng
and also of iudgement: nether was the world e-
uer in so good state and condycyon, but that the
worst thynges haue plesed the most part. Beware
least thou this wise thyngke, no man is there that
dothe nat this, myne elders before me haue wal-
ked, in these sheppes, of thys oppynon is suche a
man, so great a Philosopher, so great a dryue.
Thys is the custome and maner of lyuyng of
thynges, this wyse lyue great men, this done both
Byschoppes and prelates, these truely be no ras-
calles. Let nat these greates names moue the one
passe. In casure of iudge nat the comen ras-
cal soke by the roume, estate, or degree: but by
the mynde and stomache. Who so euer in the fa-
mous case of Plato bounde with the bondes of
shere

The comen peo-
ple is the worst
author or insti-
tutor of lyuyng

Plato wylleth
that we shulde
image a certie
nobre of me to
be bounde with
shere: he doth

Capitulo. xlii.

they owne affections, wonder at the bayne yma-
ges and shadowes of thynges in steade of verie
true thynges. they be the comen people. Shuld
he nat do preposterously and oute of order yf a
man wolde go ahouse to sepe nat the stone by the
ruler bz squyer, but the ruler by the stone? And
were it nat muche more unreasonable if a man
wolde go about to bowe and tourne, nat the ma-
ners of manne to Chyſte, but Chyſte to the ly-
uynge of men? Chyſte it nat therfore well oꝝ a
ryght, bycause that greate men, oꝝ bycause that
moſte men do it, but this wyſe onely ſhall it be
well and ryght what ſo euer is done, if he agre
to the rule of Chyſte. Ye and therfore ought a
thyng to be ſuſpected: bycause it pleaſeth the
moſte parte. It is a ſmall flocke and euer ſhalbe
to whom is pleaſant the ſynplicity oꝝ playue-
neſſe, the pouertye, the vertue of Chyſte. It is a
ſmall flocke. verely, but a bleſſed, as vnto u hom
only is due the kyngedome of heauen. Strayt
is the way of vertus, and of verie fewe troden on
but none other leadeth to lyfe. To conclude, whe-
ther dothe a myſe buylders fetch the ensample
of the moſt comen and vled, oꝝ of the beſt worke
paynters ſet afore them none but the beſt tables
oꝝ patentes of ymagery. Our ensample is Chyſt
in whom onely be all rules of blyſſed lyuynge, him
may we counterſayt with out exception. But in
good and vertuous men it ſhalbe more that thou
call to an ensample euer thyng ſo farre forthe
as it ſhall agre with the fyrſt ensample of Chyſt.
As touchynge the commune ſort of chryſten men
thinke thus: y they were neuer more corrupte, na
nat amongſt the gētyles, as much as concerneth
y opinions of their maners. Howeout as tou-
chynge their faith what opynō they haue aduiſe

L.ii.

them

ryghte ſo that
they could nat
ones ſyre, be-
fore the a wall
acauē at their
backes higher
thē their hedz
without that a
ſyre, and that
all thynges
ſhuld come to
a fro byrwene
the ſyre & the
canes mouth,
that the shado-
wes of al thyn-
ges might ap-
pere vpon the
wal before
them ſo ſhulde
they ſe nothynge
but shadowes
ſo be the igno-
raunt & vnle-
ned peple boſs-
dē with the bō-
des of affectiō
that they ne-
uer ſe the truth
with eyes of
reaſon.

The flocke of
good men is
but ſmal.

The comē peo-
ple of chryſten
men be moſte
corrupte.

Enchiridion

The maner of
the world now
is payed.

Horace the
poete.

*Genus et forma
regna pecunia
domat.*

The libertye
of olde tyme.

them. This surely is doubtelesse and to be aby-
den by that saythe without maners wozthe
sayth prayeth nothyng in so much also the
it groweth to an heape of dampnation. But
the histories of antiquitie (to them compare the
maner that be nowe adayes, whan was verie
true honestye more dyspyled, whan was so ha-
in pyce ryches gotten nat regarded where. For
what wolde at any tyme was truer that Latyn
of Horacius, forsooth that lady money gyveth
wylle with dower, credence, frendshipp, noblene
noble kynne, and also beautye. And Agayne the
sayenge of the same Horace, noblenesse and ver-
tue, except a man haue good withall, is viler th-
an the oze a strawe, who redeth nat now in ge-
ernest that bytyng mocke of the same poete
cytezens cytezens, fynde seke money, after se-
vertue whan was ryote oze excelle more immode-
rate than nowe: whan was adulyte, and allo
ther kyndes of vchasse luyngs, eyther more
appert in the syght of euery man oze more vnpr-
uysed, oze els lesse had in shame, rebuke, oze ab-
homynacion: whyle prynces sauoure theyr own
vices in other and euery man accompteth the
most homely and beautifull to be done, what so-
euer is vsed and take vp amonge courtiers. To
whom cometh nat pouerthe, extreme euyl, and v-
te most shame and rebuke. In tyme past, kept
of quenees, fyrlthynggardes, glorious oze gorgi-
ous persons, louers and regards of money, were
cast in the resche dothe rebukefull and seclaunder-
ous scoffinges and testinges, and that by auth-
ryte. And also in comedys, tragedies, and other
commune players of the gentyle, a gret clapping
of handes and a lute was made of the lay pre-
ple for ioye whan vices were crafty & properly
rebuted.

Capitulo. xlii.

rebuked and checked: at the whiche came byces
 howe a dapes beinge euyl prapled, there is made
 howte and cappinge of handes for ioye, euen
 the nobles and estates of chrysten men. The
 shenes in theyr commune house oppoynted for
 guilpunge, and enterlubes, coulde nat forbere
 suffice a iester in playenge a certayne tragedye
 Euripides, to synge the wordes of a certayne
 ouerous me, which preferred mony onely before
 other commodities and pleasure of mans lyfe:
 and they wolde playnly haue clapped out of the
 play pea and byolentlye cast out of the house the
 player that the fable, had nat the poet by and by
 synge by despye them to tarpe a lytell and be-
 holde to what poynte th it so gerate a wonderer
 if money shulde come, howe manye ensamples
 there in the gentyles, hytories of them, whi-
 che of the commune welth wel gouerned and my-
 nyered, brought nothyng into theyr poze house:
 holde but an honest opinion of reputacyon, whi-
 che sette more by spdeylte, than money, by chasty-
 te, than by lyfe, whom neyther prosperyte coulde
 make proude, wylde or wanton, neyther aduersy-
 te coulde overcome and make heuy herted whi-
 che regarded honest leoperdies dangers before
 deluptuousnes and pleasures whiche contented
 indye with the consyence of pure lyfe, despyed
 anyther honours neythere rycheffe, nor any other
 commodytes of fortune. And to luerhypppe and
 make no reherfall of the holynes of Phocyon of
 the pouerte of Fabzicius more excellent than ry-
 ches: of the stronge and couragous mynde of
 Camillus, of the strait and indyfferent iustice of
 Brutus, of the chastite of Pythagoras, of the te-
 perance of Socrates, of the sounde and constant
 vertu of Cato, & a thousand most goodly bemes

whan the im-
 bassadours of
 kinge Phillip
 had offred to
 Phosio greate
 gyftes, & had
 erowed him to
 receyue the im-
 sateng, though
 you mai spare
 them well ye-
 nonghe, yet
 shal they be
 necessarye:
 for your chyl-
 dren to whom
 it shalbe hard
 to opreyne to
 come to such
 honor as you
 are in Phosion
 answered, yf
 my children
 shalbe like me:
 this same pos-
 session shall
 fynde t eyen
 whiche hath
 brought mee to
 so great honor
 yf they shulde
 be vntyke me
 I wll nat
 that they shal
 be nourished
 and augmented
 at my coste.
 Fabzicius was
 a noble ma of
 Rome whiche

Enchiridion.

man could make
to possesse rich
or receiue giftes
or to vse craft
or fraud against
his enemies in
tyme of mor-
tall warre.

Camillus was
so constant of
mynde that no
fortune coulde
moue him nor
no injury coulde
make him vn-
kind to the co-
mune welthe.

Bute flew his
owne sonnes by
cause they co-
spired against
the commune
welthe.

Pythagoras
was the auctor
of chaste lyulge
Socrates said
that he knewe
well hym selfe
to be vnierned
and he neuer
laughed, yet
was he mery.
The cōtyēce
of saynte Au-
gustine to be a very
chrysten man is
accepted euer
where & yē.

of all sortes of viues, which are red euer where
in the story of the late Demones of the Perces,
of the Athenes, & of the Romayns, to our great
shame verely. Wolpe Iurellus Augustus, as he
him selfe witnesseth in the commentaries of his
owne confission, long tyme before he put Christ
on him, dyspyled money, counted honours for
nought, and was not moued with gloyp, prayse,
or fame, & to voluptuousnes kepte the bridell so
strayght, that he than a yong man, was content w
one lytel wench, to whome he kept also promysse
and fayth of mariage. Such ensamples among
courtiers, among men of the church, I wyl also
say amongest religious persons that nat a man
lyghthe fynde. Wyf any such that be, by and by
he shall be appoynted, wondred, or mocked at as
it were an asse amonge apes. he shall be called
with one voyce of all men a dotting fole, a gross
head, an ypocrite, in nothyng expert, melancoly,
mad, and that nat be iudged to be a man. So we
chrysten men honoure the doctryne of Christe, so
counterfayte we it, that euer where now a dayes
nothing is accompted more folyshe, more vyle,
more worthy to be ashamed of, than to be a chry-
sten man in dede, with all herte and mynde. As
though that eether Christ in dayne had ben con-
uerlant in earth, or that chrystendome were some
other thing nowe, than in tyme past, or dyd nat
indifferently appertyne to all men. I wyl ther-
fore that thou from these men vary with all thy
mynde, & esteeme the valure of euer thing by the
communon or felowshyp of Christe onely, who
thinketh it nat euer where to be an excellent
thyng & worthy to be nombred among that chere
of all good thyngs, if a man descend of a worship-
ful stocke & honorable ancestors, whiche thing
they

Capitulo. xiiii.

thy cal noblenes. Let it nat moue the one whist,
 when thou hearest the wyse man of this world,
 men of sadnes endued with greate authorite, so
 earnestly disputing of the degrees of theyr gene-
 zyes or lynage, hauing theyr forhead & vpper
 browes drawn together with very great graue-
 ty, as it were a matter of inuincible difficulty,
 yea & with great enforce men bring forth playne
 wylles. For let it moue the whā thou seest other
 sophyke mynded, for the noble actes of theyr
 grandfathers or great grandfathers, that they
 thinke other incōparyson of them self, scarce to
 be mē. But thou laughyng at the errour of these
 men, after the maner of Democritus, shalt cōpt
 (as truly it is in dede) that the onely and most per-
 fyte noblenes, is to be regenerate in Christ, and
 to be graffed and planted in the body of him, to
 be one body and one spiryte with god. Let other
 men be kinges sonnes: to the let it be the greatest
 honour that can be, that thou art called, and art
 so in dede, the son of god. Let them stand in their
 owne conceytes because they are dayly conuer-
 sant in great princes courtes: chole thou rather
 to be with Lauryd vyle abiecte in the house of
 God. Take hede what maner felowes Christe
 chose, feble persons, folles, vyle as touching this
 worlde: In Adam we be all bozne of low degre.
 In Christ we be al one. Very noblenes is to dis-
 pylle this vane noblenes, very noblenes is to be
 seruant to Christ. Thinke them to be thine aun-
 cestours whose vertues thou both louest & cō-
 trefayrest. Also harken what the true esteemer of
 noblenes sayd in the gospel agaynst the Jewes,
 which boasted the selfes to be of þ generacō of A-
 braham: a man verily, nat excellēt onely, nat ryche
 only, nat þ cōquerour of kings only, but also for

ry vyle thyng
 The vauile of
 noble men.

Democritus
 laugh'ed at
 what so euer
 this was done
 in the lyfe of
 mortal mē it se-
 med to him so
 folysh a thyng.
 The cryfest no-
 blenes is to be
 the son of god

Enchiridion.

Here may you
see howe Paule
esteemeth noble
blonde.

The badges
of true nobles-
nes.

Rich men be
not blessed.

his diuine vertues lauded of god him selfe, who
wolde nat thinke this to be a noble thinge and
woyeth wherof a man might reioyce: Harke yet
what they herdeye are (sayd Christ) of your fa-
ther the deuyll, and the dedes of your father ye
do. And heare also Paul how he esteemeth gentil
blode, accordyng to his masters rule. At all
thynges (saith he) which be of the circumcision of Is-
rael, be Israelites, neyther al they that be of the
seede of Abraham be the sonnes of Abraham, It
is a low degree and shamefull, to serue spychynnes,
and to haue no kynred with Christ, which know
legeth kynred with no man, but with suche as
fulfilleth the wpll of his father in heauen. He is
to much shame a basterde which hath the deuyll
to his father, and verely, who so ever doeth the
dedes of the deuyll, hath the deuyll to his father,
except Christe lyed. But the truthe can not lye.
The hyghest degree that can be, is to be the son
and heyre of god, the brother and coheyre with
Christ, what they badges & cognisances meane,
let them loke. The badges of Christ be comune
to al men, and yet mooste honourable, whiche be
the crosse, the crowne of thorne, the nayles, the
spere, the cygnes or tokens whiche Paul reioys-
seth to beare in his body. Of noblenes therfore
I seest howe much otherwyle I wolde haue the
to iudge and thinke, thā the lay people ymagyne
who calleth nat him blessed rich, & happy amōg
the commune people, which hath heaped togy-
ther at home a great deale of golde. But iudge
thou hi to be blessed ynough, yea that he onely is
blessed, which possesseth Christ, verp felicitē, and
of all thynges the best. Iudge him happy which
hath brought that noble & precious margaryte
of pure mynde, with the losse eyther of all his
goodes,

Capitulo. lxiii.

goodes, or his body also, which hath founde the
treasour of wisdom, preciouser than al riches,
which to be made riche, hath bought of Christe,
that is moste ryche, golde purpured and proued
with fyre, what thinges than be these whiche
the comune people wondre at, as gold, precious
stones, lyuelode. In a wroꝝ name they be riches
in the true name they be verpe thornes, whiche
choke the sede of the worde of god, accordyng to
the parable of the gospel. They be parkes or far
dels with which who so ever be laden, they ney-
ther can folowe more Christe by the straght
way, neyther entre by the low way into the kyng
dome of heauen. Thinke nat thy selfe better by
one heare if thou shuldest passe in ryches, eyther
Mydas, or Cresus, but thinke thy selfe more
bound, more tangled, more laden. He hath abou-
dantly ynough, that can manfully dyspse suche
thinges. He is purged for sufficiently, to whom
Christe promysed nothyng shulde be lackyng. He
shal nat be an hungred, to whose mouth manna
of þe worde of god cometh pleasat. He shal nat be
naked þe hath put Christe vpon him. Thinke this
onely to be a losse as oft as any thinge of godly-
nes is minished, and any thinge of vices is incre-
sed. Thinke it is a greute lucre or aduantage
whan the mynde throughe increase of vertue is
waren better. Thinke thou lackest nothyng,
as long as thou possessest him in whome are all
thinges. But what is this whiche wretches cal-
pleasure, surely it is nothing lesse than þe it is cal-
led, what is it than? Pure madnes it is, a playn-
ly (as grekes be wont to say) the laughter of a-
lar swete popson, pleasat mischefe. True & one-
ly pleasure is the inward ioy of a pure conscience
The most noble and deynstest dishe that can be

what is riches

Mydas & Cre-
sus were two
riche kynges

There is no
damaige in the
losse of riches.

Alex in his
madnes hant-
sed vpon gre-
te wine in po-
sing the one to
haue bet Agam-
meuon, the o-
ther Ulixes,
by two mortal
enemies. Thus

Enchiridion.

with much
laughter he ra
ged against the
eastynge many
surges in
theyr tery, but
whan he was
come to hys wit
tes againe, he
kylled hys life
for shame & so
roo so because
of voluptuous
pleasure, fol
weh mischefe
it ma well be
called the lan
gher of Aiar.
Wilest Sibari
te were people
whiche lyued
belycatelye.
Spoure out fe
licyte in volup
tuanshete.

That is swete
whiche sauu
reth as a hole
man.

Folyshe loue.

is þ study of holy scripture. The most delectable
longes, be the psalmes ended of the holy ghost
The most pleasant felowship is the communyn
on of al sayntes. The best deptyes of al, is the
fruition & enioying of the very trouth. Poure
now thyne epen, poure thyne eares, poure thy
mouth, & Christe shal begyn to wate swete and
pleasant to the, who tasted ones saueryte: pea pe
Wilest Siberte, if al in cōtinent ryottours and
epicuriens, Moxtipe, if the vniuersite of imagi
ners & deuisers of pleasures. Mulde heape toge
ther al their flattering subtilties & deptye dis
hes in cōparisson of him onely, they shal seme to
prouoke the to spue. That is nat by & by swete,
whiche is sauery, but that whiche is sauery to a
hole man. If water haue the tast of wine to him
whiche buereth in a hote feuer, no man wyl call
that pleasure but a disease. Thou art deceyued
if thou beleue nat that dry tere be much more
pleasur to deuout & holy men, than be to wycked
men laughynge, mockynge, gestynge, or scof
fynge. If thou also beleue nat fastynge to be
sweter to þ one, thā to the other ploures, quail
fesantes, partriches, pike, treate, porras, or the
freshe sturgeon. And þ moderate boydes of the
one appoynted w crabs & scutes to be much more
delicate thā the costly & disdainful feastes of the
other. Fynally the true pleasure is for þ loue of
Christ nat to be once moued w false apparent ple
sur. Behold now how much þ world abuseth the
names of loue and hate, whan a folyshe yong mā
is clere out of his wit & mad for a wenchs sake
that the commune people call loue, and yet is
there no verper hate in the worlde. True loue
euen with his owne losse, despyeth to se vnto an
other mannes profyte, wherunto loketh he saue
vnto

Capitulo. xliij.

into his owne pleasure? Therefore he loveth
 nat her, but him selfe: howe be it so, sothe he lo-
 ueth nat him selfe. For no man can loue ano-
 ther except he loue him selfe first: yea and ex-
 cept he loue him selfe aright. No man can hate
 any man at al except he first hat: him selfe. Ne-
 verthelesse somtyme to loue well is to hate wel,
 and to hate wel is to loue wel, who so ever ther-
 fore for his lytell pleasure (as he supposeth it)
 layeth awaite & goeth aboute to begyle a may-
 den with flatterynge and gyftes, with fayne
 promyses, to plucke from her the best thyng she
 hath, that is to wete, her persynare, her chastite,
 her simplicite, her innocency, her good mynde,
 and her good name, whether semeth this mā to
 hate or to loue? Certaynly there is no hate more
 cruel thā is this hate, whan the folyshe father
 and mother fauour the vyces of theyr chyliden,
 the commune saying is, how tenderly loue they
 their chyliden? But I pray the how cruelly hate
 they theyr chyliden, whiche (whyle they folowe
 their owne affeccions) regarde nat at al the welth
 of theyr chyliden, what other thyng wyl sheth to
 be our most hateful enemye the deuyl: than that
 we here spyng unpunished, shulde fall into
 eternal punishment. They cal him an easy may-
 ster and amercyful prync, which at certayn ge-
 uous offences eether wylkeeth or sheweth fa-
 uour, that the more unpunished men do sin the
 more boldly, and at large they maye spene. But
 what other thing threteneth god by his prophet
 to them, whome he iudgeth unworthy of his
 mercy. And shal I nat saye he loke vpon your
 daughters whan they committe fornicacyon, nor
 your daughters in law whā they committe adul-
 tery. Unto David, what promised he, I wil saye
 he)

Tendernes to
 wardee theyr
 chyliden.

Enchiridion.

be) with a rodde vylpte they: iniquities: and
with whypes, they: sinnes, but I wyl nat sca-
ter my mercede from them. Thou seest howe all
thynges are renewed in Chyste, and howe the
names of thynges are chaunged, who so eate
loue him selfe otherwyle than well, hateth him
selfe deadlye, who so euer is euyl mercifull to
wardes him selfe, is a tyrant most cruel. To care
wel, is nat to regard. To hurt wel, is to do good.
To destroy wel, is to save. Thou shalt care wel
for thy selfe, if thou shalt dyspyse the despyes of
the fleshe. If in good maner thou shalt rage a-
gaynste vyces, thou shalt do to the man a good
turne. If thou shalt kyll the synner, thou shalt
save the man. If thou shalt destroye that man
hath made, thou shalt restore þ god hathe made.
Come of nowe and let vs go further, what thin-
keth the errour of the people power, wickednes,
manhode and cowardnes to be? Call they nat
him mighty, which can lyghtly hurt whom him
lyst: al be it, it is a very odious power to be able
to hurt, for in that are they resembled to noisom
wormes & scorpions, and to the deuil him selfe,
that is to wete, in doinge harme. Oncelpe god
is mighty in dede, whiche neyther can hurte if he
wolde, neyther yet wolde yf he coude, for his na-
ture is to do good. But this mighty felow now
doth he I beseeche the hurt a man? He shall take
away thy money, he shall beate thy body, he shall
robbe the of thy lyfe. If he do it to him that ser-
ueth god well, he hath done a good dede, in dede
of an euyl. But and if he haue done it to an
euyl man, this hath mispyred the occasion be-
ryse, but he hath hurte him selfe, for no man's
hurte but of him selfe. No man goeth about to
hurte another, except the same man hath muche
more

Capitulo. xlii.

more greuously hurte him selfe afoze hande.
Thou enforcest to hurte me in my money or
goodes? Howe haste thou through the losse of
charyte hurte thy selfe moste greuously. Thou
canst nat fasten a wounde in me, but if thou haue
fyyste receyued a wounde more greuous. Thou
canst nat take from me the lyfe of the body, on-
lesse thou haue clayne thynne owne soule before.
But Paul, whiche to do wrong, was a man ve-
ry weake and feble, to suffre wrong most vail-
aunt and strong, reioyseth he nat that he coude
do all thyng in Christe? They call hym every
where manly and bolde, which speere and of im-
potent mynde, for the least displeasure that can
be, rageth, setheth, or boyleth in wyath, and ac-
quitteth a shewde worde with a shewde worde,
a cheque with a cheque, one euill turne with an
other. Contrarye wyse, who so ever receyvyng
wrong, maketh nothing ado, but dissimuleth as
no suche thyng were done, hym they call a co-
warde, a dastarde, hertlesse, mete for nothyng.
But yet what is further of from the greatnes
and valpantnesse of stomake, than with a lytell
word to be puffed asyde from the quyetnes and
constancy of the mynde and to be so vnable to set
at nought another mans folyshnes, that thou
shuldest thynke thy selfe to be no man, excepte
thou dyddest overcome one shewde turne with
an other? But howe muche more manfull is it,
with an excellent and large stomake to be able
to dyspyse al maner iniuries, and moreouer, for
an euill tye, to recompence a good. I wold nat
cal him a bold man, which durst iopard on his
enemye whiche scalethe castell or towne walles,
whiche (his lyfe nat regarded) putteth hym selfe
in al maner iopardyes, a thyng comune almost
to

Euchridion

A bolde man
and a stronge
in dede.

*falses honorem
et mendax
in famia terribil
them, nisi men-
o su, et mona-
on,*

Horat.

True prayse

*sonus in uerbo
et laudis
et uerbi
et uerbi*

wysedome of
the worlde,

to all warriors. But who so euer can overcome
his owne herte, who so euer can wyll them good
whiche doth hym harme, prayse for them, whiche
curse hym: to this man is due the proper name of
a bolde and stronge man, and of an excellent minde.
Let vs also discourse an other thig what the world
callet prayse, rebuke, and shame. Thou art pray-
sed, for what cause, and of whome, if for sylthye
thynges and of sylthye persons, this veritye is a
false prayse, and a true rebuke. Thou art disap-
sed, þarte mocked or laughed at, for what cause
and of whom, for godlynesse and innocency, and
that of euill men: this is nat a rebuke no there is
no truer prayse. Be it forsoch that euen the whol
worlde clap, clappe, and hyll it, yet can it nat
be but glozyous, and of great prayse that Christ
approoueth. And though e all mortal men agre, con-
sent, and allowe it c:inge with a shoute, that is a
noble dede, yet canne it nat be but shamefull that
displeaseth god. They call it wisdom euery where
to gete good stoulye, whan it is gotten, to mayn-
tayne it lustely: and to prouyde longe before, for
the tyme to come polyphele. For so we heare
them saye euery where and in good earnest of
them whiche in thorte tyme gate substance som
what haboundantly, he is a thypse man, ware,
and wyse, cyrcuspect and prouident. Thus saith
the worlde, whiche is bothe a lyerc hym selfe,
and also his father. But what sayth verite. Iohel
sayth he, I wyll fet agayne this nyght the soule
from the. He hadde fylled his barnes with corne,
he had stuffed his store houses with prouysio of
all vytales, and had layde by at home haboun-
dantye of money ynough: he thought nothyng
was to be done more. Thus hadde he done, nat
bycause he intended as a nedye keper to lyte as
to

Capitulo.xiij.

brode on his ryches heaped together, as the poetes sayne the dragonne to haue kepte the golden fleece, which thing me do almost euery where, but he entended to haue spent it iorously, and yet toth the gospell cal this man a sole. For what is more folye, what is more grosse ymagynacyon, or more fondnesse, than to gaze at the shadowes, and lose the very thynges, a thyng whiche we be wont to laughe at in the famous dogge of yslope And in the maners of Christen men, is it nat more to be laughed at, or rather to be wept at. He may be compted a rude and vnerperte marchaunte, that knewe nat this sayeng of Therence: To refuse money at a season, is some tyme a great advantage, or who so ever wolde receyue a lytell aduantage in hande, whan he knewe grete losse shulde folowe. Howe much more felischnesse and vnadvisednesse is it, with so great care to make prouision for this shadowyshe lyfe euery houre ready to falle, notwithstanding y god wold minyster sufficiently wherewith it shuld be sustained, & for the lyfe to coe to prouide nothing at al whiche we must lide alway ful of mysery and wretchednes, if prouysyon be nat made nowe aforehande with grete dyligence. Heare an other strour. they call hym periles polypke, and in al thynges except, which harkenynge for all maner tidynge knoweth what is done throughe out al the worlde what is the chaunce of marchaundysse, what the kynge of Englande entendeth, what newe thyng is done at Rome, what is chaunced in Fraunce, howe the Dances and the Boytes liue, what matters grete prynces haue in counsaile. To make an ende shortly, who so ever can vable wal kynde of men of all maner busynesse, hym they saye to be wise. But what can be farther from the thought of

while we gaze at shadowes, we lose the very thynges, as the dogge of yslope, whiche while he gaped at the shadowe lost his boone in the water.

To herken for tydynge out of al countreyes is rebuked.

Enchiridion.

of a wise man, or nere to the nature of a foole than
to serche for those thynges which be done a farre
of, and pertaine to the nothing at all and nat so
much eas ones verelye to thynke on those thynges
which are done in thyne owne brest and per-
taine to the onely. Thou tellest me of the trouble
and besynes of Englande, tell me rather what
trouble maketh in thy brest wraoth, enuy, bodelye
lust, ambition, howe myght these be brought into
subjection, what hope is of victory, howe muche
of this host is put to flight, howe reason is des-
ked or appointed. In these thynges if thou maye
be watching and haue a quicke care and also an
eye, if thou shal: smel, if thou shalt be circumspecte
I wyl cal the polityke and perelles and that thig
which the worlde is wont to cast agaynste be. I
wyl wbole agayne at him. He is nat wyle at al,
which is nat wise after his owne piospitye. After
this maner if thou shalt examine al thy cares of
mortal men, they: toyes, hopes, feares, studeys,
they: myndes or iudgements, thou shalt fynde
al thinge ful of errour while they call good euyl,
and euyl good, while they make swete soure, and
soure swete, make lyghte darkenesse, and darke-
nes lyghte. And this sorte of men is the moze part
by a great deafe, whiche natwithstandyng thou
must at one tyme bothe despye, that thou woldest
nat be lyke vnto them: and also pittie that thou
mayst despye to haue them lyke vnto the. And (to
vse þe wordes of saint Augustine) than is it mete
bothe to wepe for them whiche are worthy to be
laughed at, and to laughe at the whiche are wor-
thy to be wept for. Be nat in euyl thynges confu-
mable to this worde, but be reformed in the new
wytye, that thou mayst appoyne nat tho thynges
whiche men wonder at, but what is the wyll of
God,

Capitulo. xlii.

God whiche is good, well pleasynge and preserue
 Thou arte very nyghe teoperdye, and no doubte
 fallest sodaynely from the true way, if thou shalt
 begyn to loke aboute the what the most parte of
 men do, and to herken what they thynke of yma-
 gyn. Thou whiche arte the chyld of lyfe and of
 lighte also, suffre that the deed men burpe theyr
 deed: let the blinde captiuitie of blinde men, go
 away together into the dyche. Be thou ones moue
 nat the eyen of thy herte any whether from the
 first patron and chiefe ensample Ihesu. Thou
 shalt nat go out of the way, and if thou folowe
 the gydynge of verite. Thou shalt nat stumble
 in darkenesse, if thou walke after lyght: if this
 lyght shyne before the thou shalt seperate colou-
 red good thynges frome good thynges in dede,
 and euyl thynges in dede frome apparant, euyl
 thynges thou shalt abhorre and nat counterfayt
 the blindenes of the commune people, ragynge
 and chaffynge them selfe after the maner of the
 ebbyng and flowynge of the see at the most vaine
 suspens and worldely thynges, with certayne
 ioyntes of affections of wrath, enuye, loue, hate
 hope, feare, ioye, sorowe, ragynge, more in quiet-
 ly, than any Egyptus. The Bragmanyes, Cy-
 nikes, Stoikes, be wonte to defende theyr dog-
 mes and doctryne styflye with southe and nayle
 and euen the hole worlde repugnynge all menn-
 cryenge and barkynge agaynste them yet holde
 they styflye that thing wherunto they ones haue
 gyven sure credence. Be thou holde lykewyse to
 fasten surely in thy mynde the decrees of thy secte
 Be holde withoute mystrulle, and withail that
 thou canste make, to folowe the mynde of thyne
 authoure, departynge from all contrary opyni-
 ons and sectes.

Enrypus is a
 certayne place
 in the see where
 the hood cha-
 geth seven ty-
 mes in a daye
 as oft a night
 so that no ship
 can saile agayn-
 st the streame,

Bragmanyes
 were people of
 a certayne yle
 in India wher
 who all thinges
 were comune &
 they liued pric-
 ly, dyspisyng
 riches, possessi-
 ons & al world-
 ly thynges.

Cynikes be the
 folowers of dy-
 ogenes the phi-
 losophere, whi-
 che chastyshly
 checketh the
 vices of men.

Enchiridion

Here folowethe oppynone mete for a Chy-
sten man. Capitulo. xv.

A chysten mā
is nat born for
him selfe, ney-
ther to folowe
his owne plea-
sure.

we must desyre
to abhorre the
vices, but nat
the man.

Let this excellent learning and paradoxes of
the true chysten sayth be sure and steadfast
with the, that no chysten man may thinke
that he is borne for him selfe, neyther oughte to
haue the minde to liue to him selfe, but whatsoe-
uer he hath, whatsoeuer he is, that al together let
him ascribe nat to him selfe, but vnto god the au-
thour thereof, and of whom it came all his good-
des lette hym thinke to be commune to all men.
The charite of a chyp?en man knoweth no pro-
perty, let him loue good men in Chyp?, euil men
for Chyptes sake, which so loued vs first when
we were yet his enemies, that he bestowed hym
selfe on vs al together for our redemption. Lette
him embrace the one because they be good, the o-
ther reuerthelesse to make them good. He maye
hate no man at al, no more truly than a faithfull
physician hateth a sycke man. Let him be an ene-
mye onely vnto vices. The greater the diseases,
the greater care wyl pure charyte haue thereto.
He is an adulter, he hath committed sacrilege,
ye he is a Turke. Let a chysten man desyre þ ad-
ulter nat the man, let him dispise the committer
of sacrilege of the mā, let him kyl the Turke, nat
the man, let him finde the meanes that the euil
man maye perishe whom he made him selfe, but
so that the man be saved whom god made. Lette
him wyl wel wishe wel, and do wel, to al mē vn-
fainedlye. Neither hurte them which haue deser-
ued it, and do good to them which haue nat deser-
ued it. Let him be glad of al mens commodities
as wel as of his owne and also be sorow for al mē's
harmes none otherwyse than for his owne. For
verely this is that whiche the Apostle commaun-
deth

Capitulo.xv.

beth. To wepe with them that wepe, to soy with
them that soyen, ye let him take another mannes
harms greuouser than his owne: and of his bro-
thers welth be gladder than of his owne. It is
nat a chrysten mans part to thynke on this wyse
what haue I to do with this felowe. I knowe
nat whether he be whyte or blacke he is vnknow-
wen to me, he is a straunger to me, he neuer dyd
ought for me, he hath hurte me somtyme, but did
me neuer good. Thynke none of those thynges.
Remembre onely for what deseruing what thin-
ges Chyyst hath done to the, who wolde haue his
kyndenesse towards the to be recompensed, nat
in him selfe, but in thy neyghboure. Onely se of
what thynges he hath nede, and what thou arte
able to do for him. Thynke this thyng onely. he
is my brother in the lord coheire in Chyyst: a me-
moyre of the same body redeemed with one blode
a felowe in the commune faith called vnto the ve-
ry same grace and seleyctye of the lyfe to come:
As the Apostle sayd, one body and one spiryte e-
uen as ye be called in one hope of your callynge,
one lord, and one sayth, one baptisme, one god &
father of al, whiche is aboue al and euery where
and in all ys. How can he be a stranger to whom
thou arte compelled with so manysolde bondes
of vyte? Among the gentiles let those circumsta-
nces of the rethoriciens be of some valur & weight
either vnto benyvolence or vnto maluyolence, he
is a cypresyne of the same cypre, he is of a kynde,
he is my cosyn, he is my samplier freende, he is
my fathers freende, he hath well deserved, he is
kynde, bozne of an honest stocke, ryche, or other-
wyse. In Chyyst all these thynges either be no-
thyng, or after the mynde of Paul be al one, and
the very selfe same thyng. Let this one thing be

Enchiridion

ever present before thyne eyes, and it is ynough
 he is my fleshe, he is my brother in Christ, what
 so ever is bestowed vppon any membre reboun-
 deth it nat to all the bodye, and from thence into
 the head we al be membres one of an other. Mem-
 bres clewing together make a body. The head of
 the body is Iesus Christ, the head of Christs is
 god. It is done to he it is done to every one, as
 is done to Christe it is don to God, what soe-
 uer is done to any one membre which soeuer it be
 whether it be wel done or euyl. All these thynges
 are one god. Christe the bodye, and the membres.
 That sayeng hath no place conueniently among
 christen men, lyke with lyke. And that sayenge,
 vnlyknesse is the mother of hate, for vnto what
 purpote preteyne wordes of dyscencion where
 so greate vytye is. It saoureth the nat of Christen
 faith that comunely a courtyer to a towne dwel-
 ler, one of the countrey to an inhabyter of the cy-
 tyte, a man of highe degree to an other of lowe de-
 gree, an offycer, to him that is officlesse, the rich
 to the poore, a man of honoure, to a vyle person,
 the myghty to the weake, the Freychman to the Ger-
 mayne, the frenche man to the Englyshe man,
 the Englyshe man to the Scotte, the gramarien
 to the diuine, the logicyner to the gramarien, the
 physician to the man of law, the lerned, to the vn-
 lerned, the eloquent, to hym that is nat facounde
 and lacketh viteraunce, the syngle to the married
 the yonge to the olde, the cleerke to the ley man,
 the prest to the bissop, the Carmelites to the Jo-
 cobites, and that lest I reherse al dyuersities) is
 a very tryfle vnlyke, so vnlyke, is somewhat par-
 tial and vnkinde, where is charite which loueth
 euery her enemy, whā the suruame changed whā
 the colour of the vesture a lytel altered, whā the

Charite is nat
 in them which
 hate au other
 man bycause
 his vesture or
 garmente is a
 lytel altered &
 changed.

Capitulo. xv.

plede of the moe like fantasies of me make me
 hated vnto the, whye rather leaue we nat these
 shyp of the tryfles, and accustome to haue before
 our eyen that which pertaineth to the very thing
 wherof Paule warneth vs in many places, that
 we in Christ the head be membyres of one body
 endued with life by one spirite (if so be we liue in
 him) so that we shulde neither enuie the happier
 membyres, and shulde gladly socoure and aide the
 weaker membyres, that we might perceiue and vnder-
 stand our selfe to haue receiued a good curse
 when we haue done any benefyte to oure neygh-
 boure, and that we our selfe, be hurte, whā hurte
 is done to our brother, neither shuld any man su-
 perfluously for hym selfe, but euery man for his
 owne part shulde bestowe in common that thing
 whiche he hath receyued of god, that al thynges
 myghte redounde and rebounde thether agayne
 from whence they spronge, that is to wite from
 the head. This verely is the thyng which Paul
 wryteth to the Corynthes, sayenge. As the body
 is one and hath many membyres, and all the mem-
 bes, of the bodye thonghe they be manye, yet be
 they but one bodye, euen so lykewyse is Christe
 for in one spirite we be all Baptized to make
 one body whether we be Jewes or gentils, whe-
 ther we be bonde or free, and as we haue dronke
 of one spirite (for the bodye sayeth Paul) is nat
 one membyre but many. If the fote shal say, I am
 nat the hande, I am nat the bodye: is he therfore
 nat of the bodye, If the eare shal saye. I am
 nat the eye. I am nat of the bodye, is he therfore
 nat of the bodye, if all the bodye shulde be the
 fote, where is than the hearynge, if all the bodye
 were the hearyng, where than shulde be the smel-
 ling. But nowe god hath put the membyres euery

Let euery mⁿ
 bestowe in co-
 men what soe-
 uer he recey-
 ued of god.

Enchiridion.

one of the in the body as it pleased him. For if all were but one membre, where were the body? but now we receiue bene there many membres, yet but one bodye. The eye can nat save to the hande, & haue no neede of thy helpe, or agayne the heade to the fete, ye be nat to me necessarie. But much rather those membres of the body whiche seeme to be the weaker, are more necessarie, and to those whiche we thynke to be the vrier membre of the body, we geue more abundant honour. And those which be our vn honest membres, haue more abundant honestie, for our honest membres haue neede of nothing. But god hath tepted & ordred the body giuyng plenteous honour to that part which lacked. bycause there shuld be no scisme diuysyon, debate or streyfe in the bodye, but that the membres shulde care one for another indifferently. But it is ye which are the body of Christ, & membres one dependynge of another. He wytteth lyke thynges to the Romayns. For as we (sayth he) in one body haue many membres, and all membres haue nat one offyce. Euen so we tynge manye, are but one bodye in Christe. And every one the membres one of another, hauinge gyftes dyuers after the grace which is gyven to vs. And agayne to the Ephesians, toynge truth (sayth he) in charite, let vs by al maner thynges grow in him whiche is the head, that is to wete Christ, in whome the hole bodye compacte and knyt by euery ioynt ministringe one to another according to the act, & workynge of euery part to his mesure, maketh the increase of the body, for the edifying of him selfe in charite. And in another place, he bydeth euery man to beare with anothers burden, bycause we be membres one of another. Loke than whether they pertaine vnto the

Euery membre hath his occupation necessary to the profit of the soule;

Capitulo. xv.

this body whome thou hearest speakunge every
where after this maner it is my good, it came to
me by inherytaunce, I possesse it by ryght and nat
by fraude. why shal nat I vse it and abuse it af-
ter myne owne mynde? why shulde I geue them
of it any deale at al, to whome I owe nothyng?
I saye, I waste. I destruy, that which peritheth
is mine owne, it maketh no mater to other. Thy
membres cōplayneth & gryneth for hunger, and
thou spewest by partriches. Thy naked brother
shuereth for colde, & with the so great plenty of
rayment, is corrupt with moches & longe lying.
One nightes dysyng hath lost the a. viij. peces of
golde, whyle in the meane season some wretched
wenche (nede compellyng her) hath let forth her
chastite to sel, & is become a comune harlot, and
thus perissheth the soule for whome Christ hath
bestowed his lyfe. Thou sayest againe, what is
that to me. I entreate that which is myne after
myne owne fashion, & after al this with this so
corrupte mynde, thinkest thou thy selfe to be a
christen man, which are nat ones a man barely?
Thou hearest in þe p̄sēce of a great multitude
the good name of some of this or that man to
hurt, thou holdest thy peace, or peradventure reioy-
cest & art wel content with the backbyter. Thou
sayst, I wolde have rejoyced him if those things
whiche were spoken had perteyned to me, but I
have nothing adō w̄ him which was there slan-
dyed. Thā so cōclude thou hast nothing adō with
the body, if thou have nothing adō with the mē-
ber neyther hast thou ought to do with the head.
Verily if the body nothyng apperteyne to the. I
man (say they now adayes) with violence may
wound & put abacke violence, what þe emperours

Enchiridion.

**Desyre not
vengeance.**

**This is spoke
to all chryſt eu
men,**

lawes permyt I paſſe nat thereon. **This I mer-**
uaile howe theſe voyces came into the maners
of Chriſten men, I haue hurte hym, but I was
prouoked, I had leuer hurt than be hurt. Be it
mans lawes may nat punyſhe that which they
haue permytted. But what wyl the Emperoure
Chriſt do, yf thou begyle his law which is wiſe-
ten in Mathew. I commaunde you (ſayth Chriſt
there) nat ones to withſtande harme, but yf a
man ſhall gyue the a blowe on the ryght cheke,
offre to him alſo the other. And who ſoeuer wyl
ſtrype y the in the law & take fro the thy cote,
gyde vp to hym alſo thy cloke or mantell. And
who ſo euer ſhal compell the to go with him one
mile, go with him two mo other. Loue your ene-
mies & do good to the which hate you, and praye
for them which perſecute you, and pike matters
agaynſt you, that ye may be the ſonnes of your
father which is in heauen, which maketh the
ſonne to ryſe vpon good and euill, and ſendeth
rayne vpon iuſt and vniuſt. Thou anſwerest, he
ſpake nat this to me, he ſpake it to his apoſtles,
he ſpake it to gyltye perſons. Herdet ſ nat how
he ſayd, yf ye may be the ſonnes of your father
if you care nat to be the ſon of God, that lawe
perſeyneth nat to the. Neuertheleſſe he is nat
good verily yf wolde nat he perſyte. Marke alſo
anoother thyng, if thou deſyre no rewarde, the
commaundemente belongeth nat to the, it folow-
eth. If ye loue them which loue you, what re-
warde ſhal ye haue, as who wylde ſaye none, for
ſurely to do this thyng is nat vertue, but nat to
do it is miſchefe. There is dette of neyther ſyte
where is iuſte recompente made of bothe ſydes.
Hearre thou Paul the great counſaylour and in-
terpreter of Chriſtes lawe. Bleſſe (ſayeth he)
them

Capitulo, xv.

them that persecute you, blesse them, and curse
 them in no wyse, tendinge to no man euyl for
 euyl. If it may be, as much as en you is, hauping
 rest and peace with al men, nat defendynge your
 selfe my best beloued byetherne, but gyue place
 and withstande ye nat wyathe: for it is wryten.
 Vengeance shalbe reserved to me, and I wyll
 requyte them sayth our lord. But yf thyne enemy
 shall be hyngrye, gyue to hym meate: if he be a
 thurst, gyue to hym drynke: for if thou do this,
 thou shalt heape coles of fyre vpon his heade.
 Be nat overcome of euyl, but overcome euyl in
 goodnesse, what shal than folowe sayest thou,
 yf I shal with my softnesse nouryshe by the
 knappysnesse, or malysse and frowarde and a cy-
 ne of another man, and in suffryng an olde inu-
 ry, prouoke a newe? If thou can without thine
 owne euyl eyther auoyde or out by euyl, no man
 forbyddeth the to do it: but yf nat, loke thou save
 nat it is better to do than to suffre. Amend thyne
 mempe yf thou can, eyther ladyng him with be-
 nefytes, or overcominge him with mekenesse.
 If that helpe nat, it is better that the one perissh
 than bothe: it is better that thou ware ryche
 with the lucre and aduantage of patience, than
 that w hyle eyther to other rendyeth euyl, bothe
 be made euyl. Let this therfore be a decre among
 chyisten men, to compare with all men in loue,
 in mekenesse, and in benefytes or doyng good:
 but in stryfyng, hate, or backbytynge, in rebukes
 and insurpe, to gyue place euen to them that be
 of lower degre, and that with good wyll. But
 he is unworthy, to whome a good turne shulde
 be done, or an euil forgyuen, yet is it mete for the
 to do it, & Chyiste is worthy for whose sake it is
 done. I wyll neyther (saye they) hurte any man,

¶ v.

neyther

To a Chyisten
 mā it is better
 to suffre than
 to do.

The decre of
 chyisten men.

Enchiridion.

**Offences must
be forgiven.**

A gentyl man.

A cōning man

A ryche man

**Pouerte is nat
enoynd to
monkes only.**

neither suffre my selfe to be hurt: yet wdon thou
art hurte, let thou forgyue the trespass with all
thy hert, proupyng alwayes that nothyng be,
which any man shulde remytte or forgyue vnto
the. Be as ware and dyligent in auoydng that
nons offence procede from the, as thou art calpe
and rebv to remytte another mans. The greater
man thou arte, so muche the more submytte thy
selfe, that thou in charyte applye thy selfe to all
men. If thou come of noble stocke, maners wof
thy of Christ wyl nat dishonoure, but honoure the
noblenes of thy byrth. If thou be conyng and
wel learned, so muche the more soberly suffre and
amend the ignorance of the vnlarned. The more
is committed and lent to the, the more arte thou
bounde to thy brother. Thou art ryche, remem
ber thou art the dispencer nat the lord: take hede
circumspectely howe thou entrestest the com
mune good. Beluest thou that propriete was
prohibyte and voluntarye pouerte enoynd to
monkes only? Thou art disceryed, both pteyne
to al christe men. The law punisheth the if thou
take away any thyng of another mans: it puni
sheth nat, if thou withdraue thyne owne from
thy neddy brother. But Christ wyl punishe both.
If thou be an offycer, let nat the honoure make
the more sperse, but let þ charge make the more
dyligent & fuller of care. I heare sayst thou, no
office of the church, I am nat a deprede or a bis
shop. Let vs graunt that, but also thou art nat a
christen mā, loke thou of where thou art, if t hou
be nat of the churche. So greatly Christ is com
men into contempt to the world, þ they thinke it
a goodly & excellēt thyng to haue nothing to do
w him, and þ so muche the more euery man shuld
be dyspyled þ more coupled he were to him. rest

Capitulo, xv.

rest thou nat dayly of the lay psons in these fure
the names of a clerke, of a pcest, of a monke, to
be cast in our tethes is like of a sharpe & cruel re-
buke, saying, thou clerke, thou pcest, thou monke
that thou arte, & that is done vicerly with none
other mynde, with none other voyce than if they
wuld cast in our tethes incest or sacrilege. I vere-
ly marvaile why they also cast nat in our tethes
baptyeme, why also they obiecte nat agaynst vs
with the sayrynge the name of Christ as an ob-
probrious thynge. If they sayd an euyl clerke, an
vnwoorthy pcest, or an vnreligiose monke, in þ
they might be suffred as men which note the ma-
ners of the persons, & nat dyspse the profession
of vertue. But who so euer coueteth to theyr glo-
ry & piasse þ deflouring of virgins, good taking
away in warre, monye either won or lost at dice
or other chaunce, & haue nothyng to say agaynst
another man more spytefull or abprobrious, or
more to be a named of, than þ names of a pcest
or a monke. Certaynly it is easly to coniecture
what these, in name onely christen men iudge of
Christ. There is nat one lorde of the bisshops, &
another of the tēpial officers: but both be vnder
one, & to the same, both must gyue accōptes. If
thou loke any other where, caue vnto him onely
eyther when thou receyuest the offyce, or when
thou minystryst it, it maketh no matre though
þ wold cal the nat a simonlake, he surely wyl
punishe the as a symonlake. If thou labour &
make meanes to obtaine a cōmune office nat to
pfecte in cōmune, but to prouyde for thine owne
welth primarily, & to avenge thy selfe of the, to
whom thou owest a grudge, thy offyce is hyb-
ty or robbery afoye god. Thou hūtest att theus
nat

Incest is to ma-
dell with theyr
owne kyne.

Sacrilege, is
to vylate pers-
ons sacred to
god, or to rob
churches.

Simonye.

Enchiridion.

**A pretty note
for so rytes
other offces.**

**He is worthy to
be an offcer
whiche is in
offce agaynst
hys wyl.**

**Christ is lord
bothe of laye
men & also of
prieestes.**

**Desyre but
that whiche is
faythe.**

that that he shulde receyue his owne that is robbed, but leaste it shulde nat be with the whiche is with the theues. How much difference I pray the, is there betwene the theues and the, except peraduenture that they be the robbers of marchantes, and thou the robber of robbers. In conclusyon, except thou beare thyne offce with this mynde, that thou be redy, and that with the losse, I wyl nat are of thy goodes, but of thy lyfe, to defende that which is ryght, Christ wyl nat appoyne thy administracyon. I wyl adde also another thyng of the mynde and iudgement of Plato. No mā is worthy of an offce, which is gladye in an offce. If thou be a prynce, beware least these perillous wyches. The voyces of flaterers enchaunte o: be with the. Thou art a lord, ouer the lawes thou art free, what so euer thou dost is honest to the is lawfull what so euer thou lyest. Those thynges perceyue nat to the, whiche are preached dayly of prieestes to the commune people, yea but thinke thou rather which is true, that there is one mayster ouer all men, and he is Christe Iesus, to whome thou oughtest to be as lyke as is possible, to whome thou oughtest to confyrme thy selfe in all thynges, as vnto him certaynely, whose authoryte o: roume thou bearest. No man ought to folow his doctryne more straitly than thou, of whome he wyl aske accomptes more straitly than of other. Thinke nat forthwith that to be ryght whiche thou wylte, but onely wyl thou which is ryght, what so euer maye be felythe to any man in the worlde. Se thou thinke nat that an onest thyng to the, but is no wyse permytte to thy selfe any thyng, which is bled to be forgouen and pardoned amonge the commune lord. That whiche is
other

Capitulo. xv.

other men is but a small trespass, thynke in thy
 selfe to be a gret outrageous excesse. Let nat thy
 riches greter than the riches of the comune peo-
 ple, bring vnto the honour, reuerence, & dignite,
 fauour and authorite; but let thy maners be bet-
 ter than the maners of the comune people vterly
 deserue the. Suffer nat the comune people to wo-
 der at those thinges in the, wherewith are prouo-
 ked & incited þ very same mischeuous dedes whi-
 che þ punisheth daily. Take away! & wondring
 and pryple of riches, and where be theues,
 where be oppressours of þ comune welth, where
 be corrupters of the sacrellege, where be errant
 theues & robbers or reuers: take awai woddish-
 at voluptuousnes, & where be rauishers of wo-
 men, where be adulterers. As oft as thou wilt ap-
 peere somwhat accordyng after thy degre among
 thy frendes & subiectes, or the one whom þ tra-
 rest offyce, counseil or authorite, open nat thy ry-
 ches & treasure to the eyen of folyshe persons,
 whā thou wylt seme somwhat welthy, shew nat
 in host the ryottous example of expēce & volup-
 tuousnes. First of al let them lerne in the to dis-
 pyse such thinges, let them lerne to honour ver-
 tue, to haue measure in pryncesse, to reioyce in tempe-
 rāce, to giue honour to sober lowlynes or meke-
 nes. Let none of these thinges be sene in thy ma-
 ners and conuersacion, which thynne authorite
 punisheth in the maners & conuersacion of the
 people. Thou shalt banyshe euyl dedes in the best
 wise, if mē shal nat se riches & voluptuousnes þ
 mater & ground of euyl dedes to be magnified in
 the. Thou shalt nat dispise in comparison of thy
 selfe any man, no nat the vylest in the lowest de-
 gre, for commune and indifferente is the pryncesse
 wherewith ye bothe were redemed. Let nat the
 noyse

The honestye
 of good ma-
 ners.

Enchiridion.

The rule of
chrysten prynces.

noyse of ambition, neyther spernes neyther weapons, nor men of the garde defende the from contempt, but purenesse of luyunge graunte, maners vncorrupt and sounde from al maner vices of þe commune people. Nothing forbyddeth in being rule to kepe the caitie rowme, and yet in charyte to dyscern no rowme. Thynke being of rowme or rule to be this, nat to excel and go before other men in aboundaunce of rycheesse, but to profyte all men as muche as is possyble. Tourne nat to thine owne profyte thynges which are commune but bestowe those thynges which be thine owne and thine owne selfe all togyther vpon the commune welch. The commune people owethe very many thynges to the, but thou owest all thynges to them. Though the thine cares be compelled to suffre names of ambition, as most myghty, most chyned, holynesse and maiestye, yet lette the mynde nat be a knowen of them, but refarre all these thynges vnto Chyste, to whom onely they agree. Lette the cryme of treason agaynst the thine owne persone (whiche other with greate wordes make an hapnous offence) be counted of the a verye treple. He vpolateth the maiestye of a pryncce in dede, which in the prynces name doth any thyng cruelly, vpolently, mischeuously contrary to right. Let no mans inturp none the lesse than that whiche pertayneth to the pryncetie. Remembre thou art a comune person, and that thou oughtest nat to thynke but of that wich is commune. If thou haue any courage with the and redynesse of wys consioer with thy selfe nat how greet a man thou art, but how greet a charge þe berest on thy backe: and the more in icoperdy thou arte, so muche the lesse fauour thy selfe fetchyng ensawple of ministering thine office, nat of thy predecessours or els
of

The maiestye
of a pryncce.

The maner
forme of being
rule muste be
set of Chyste.

Capitulo. xv.

of flatterers, but of christ, for what is more unreasonable, than that a christen prince shulde let be-
fore him for an ensample. Hannibal, great Alexan-
der, Cesar, or Pompei, in which same personnes
whan he can nat attaine some certayne vertues,
he shal counterfaite those thinges most cheselye
which onely were to be refused and auoided. Let
nat for this hal be taken for an ensample if Ce-
sar haue done any thyng lauded in hystoryes but
if he haue done any thing which variet nat fro
the doctryne of our lord Iesu Christe, or els be
such, that though it be nat worthy to be counter-
facted, yet may it be applied to the study or exer-
cise of vertu. Let nat an hole empire be of so gree-
valure to the, that thou woldest weynglye ones
dowe from the ryght, put of that rather thā thou
shuldest put of Christ. Doubte nat, Christ hath to
make the amēdes for the mynys refused after tre-
te thing than þe mynys. Nothing is so comly, so
excellēt, so gloriouse vnto kinges as to drawe as
nighe as is possible vnto þe similitude of the high-
est kyng Iesu, which as he was the greatest, so
was he also the best. But that he was the greatest
that dissimuled he, and hyd leetly here in earth,
that he was the best, that had he leuer we shulde
perceue and se, because he had leuer we shulde
counterfayte that. He denyed his kyngedome to
be of this world whan he was lord of heauen
and earthe also. But the princes of the gentyles
ble domycon vpon them. A christen manne
excepteth no power ouer his, but charytie, and
he whiche is the chetif, thynketh him selfe to be
mystryer vnto al men, nat mayster or lord, wher-
fore I maruaile the more a greate deale, howe
these ambitious names of power and dominion
were brought in cū vnto the very bishops, and
priestes

what is comly
for princes.

Christe is the
greatest, he is
also the best.

The clergy so
touchen of am-
bicion and va-
yne crylles of
names.

Enchiridion.

The name of
offyce.

prestes, and that oure deupnes be nat ashamed
no lesse vndiscretelye than ambiciouflye to be
called every where oure maysters, when Christ
forbade his disciples, that they shoulde nat suffer
to be called either lordes or maisters, for we must
remembre the one is in heuen both lord and ma-
ster Christ Iesus which is also head vnto be all
Apostle shepherde, bisshop, be names of office, of
seruyce, nat of dominion or rule, Pope, abbot be
names of loue, nat of power. But whye enter I
into that greatesee of the commune errours: vnto
what so ever kynde of men he shal turne hym
selfe, a very spirituall man shal see many thynges
which he mai laughe at, and mo which he ought
to wepe at he shal see very many opinions so far
corrupt and varieng from the doctrine of Christ
both far and wyde. Of the whiche a great parte
springeth there hence, that we haue brought euery
into christendome a certayne world, and that whiche
is red of the world among the olde diuines
men of smal lerninge nowe adaires refer to them
which be nat religious. The world in the gospel
with the Apostles, wth saint Augustyne, Ambrose
and Hierom, be called infydels, straungers from
the fayth, the enemyes of the crosse of Christ,
blasphemers of god, they that are such care for
to morowe and for the tyme to come, for who so
ever mistrusteth Christ, neither belue on hym
they be they whiche fyght and streue for richesse
for rule, for worldly pleasure, as men which blynd-
ed with delusions of sensibill thynges, set theyr
myndes & hole affectyons vpon apparant good
thynges, in stede of very good thynges. This world
hath nat knowen Christ the very and true lyght.
This world is al together set on mischete, lowerh
him selfe, liueth to him selfe, studieth for him selfe
and

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and for his owne pleasure, & al for lacke he hath
 nat put vpon him Christ, which is very and true
 charp. From this worlde seperated Christ nat
 his apostles onely, but al men, whosoever and as
 many as he iudged worthy of hi. And what ma-
 ner thā and fashion I pray you, do we mingle w
 christendome this worlde euery where in holpe
 scripture condēpned, and with the bayne name
 of the worlde, fauoure, flatter, and mapntain our
 owne vices. Many doctours and teachers aug-
 ment this pestilēce, which corruptyng the worde
 of god as Paul sayth wrysten and fassioned his
 holy scripture accordyng to the maners of eue-
 ry tyme, whan it were moze conuenient that the
 maners shulde be adressed & amended by the rule
 of his scripture. And no myscheuouiser kynde of
 flatterynge verelye is there, than whan with the
 wordes of the gospel and of the prophetes we
 flatter the dysleases of the mynde, and cure them
 nat. A pynce heareth all power is of god, forth-
 with (as the proverbe sayth) his comber yse the,
 why hath the scripture made the bighe or swell-
 yng in mynde rather than circumspect and care-
 full. Thinkest thou that god hath committed to
 the an empire to be gouerned, and thynkest thou
 nat that the same wyl require of the a strypte re-
 linyng of the ordyng thereof, The couetous
 man hereth it to be forbyd vnto christen men to
 haue two cotes at ones. The diuine interpreteth
 the seconde cote to be whatsoever shuld be super-
 fluous and moze thā ynoughe for the necessite of
 nature, & shuld apperteine to the dysleace of coue-
 tusnes, that is very well saith the grole folowe
 for I pet lacke very many thinges. The natural
 wile man, and colde from charitie hereth this to
 be the ordye of charite, that thou shuldest regard

All power is
 of God.

Thou shalte
 nat haue two
 cotes.

Eachirdion

A newe ordie
of charytie.

Nothynge
oughte to be
counterfayted
whiche varye
from Chryste.

and let moze of thyne owne money, than of an o-
ther mans, of thyne owne lyfe than of an other
mans, of thyne owne fame, than of an other mans
I wyl therefore sayth he gyue nothynge lest per-
adventure I shulde lacke my selfe. I wyl nat de-
fende an other mans good fame or good name lest
mine owne be sported therby. I wyl forsake my
brother in isoperdy, lest I my selfe shuld fall in pe-
ryl also. To speke shortly I wyl lyue al togethere
to my selfe, that no incommodite come to me for
any other mans cause, we haue also leered, of ho-
ly men haue done any thyng nat to be counterfey-
ted or folowed, to take that oneys for them and
drawe it into the ensample of liuing. Adulterers
and murderers, flateren and clauen them selues
with the ensample of Dauid. Such as gapeth af-
ter worldly richesse, lay against vs for theyr excu-
se rich Abzahā. Princes which counte it but a spoye
or pastime every where to corrupte and defile by-
gyne, nombze and reken vp, to cloke theyr byres
the quenes and concubynes of Salomon. They
whose hely is theyr god, laich for theyr excu-
se dyonhēce of Aze. Incestes which pollute theyr
owne hys womē, cloke and couer theyr fūshynes
with the sample of Lot, which lay w his owne
doughters. Why turne we our eyen from Chyist
to these men? I dare be bold to say, that it oughte
nat to be counterfayted and folowed, nat so much
as in the prophetes or Chyristes apostles, verely
if any thyng swaue or wyse from the doctryne
of Chyriste. But if it deylte man so greatche to
counterfayte holy spynners. I do nat gainsay the
so that they counterfayte them hole and all toge-
ther. Thou haste folowed Dauid in adultery,
much more folowe hym in repentance. Thou
hast counterfayted Marye Magdalene a sinner
counte

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counterfayte her also looung much, counterfayte
her weppynge, counterfayte her castynge her selfe
downe at the fete of Iesu. Thou haste persecu-
tēd the church of god, as Paule dyd, thou haste
forsworne thy selfe as Peter dyd. We lykewyse
that thou stretche forth thy necke for the saythe
and relygion of Chyste, after the ensample of
Paul, and that thou feare nat the crosse no more
than Peter. For thys cause god sufferethe euen
greate and ryghte excellent men also to fall into
certaine byces, that we when we haue fallen,
milde nat dyspayre, but with this condycon, if
that we as we haue bene theyr felowes in syn-
nyng and doeyng amysse, euen so wyl be theyr
companions and parteners in the amendyng of
our synnes and myldeades. Howe do we greatly
praple and magnifye that same thyng, whiche
was nat to be counterfayted and folowed, and
certaine thynges which were well toke of them,
we do depraue and corrupte, after the maner of
spydres suckynge oute the popson onelye, if any
be therein, or elles turnynge euen the hollosom iuce
also into popson to oure selues, what doth Abra-
hams ensample belonge to the, whiche makest of
thy money thy god? By cause he was enryched
with the encrease of catell (god makynge his sub-
staunce and gooddes prosperously to multiply)
and that in the olde lawe, which was but carnal:
Mall it therfore be lawefull to the whiche arte a
chrysten man. by ryghte or wronge, by hoke or
croke, frome whence so euer it be, to heape togy-
ther the rycheesse of Cresus, which thou mightest
eether euill spende and lewdly wast, or els (whiche
is a greate deale worse) hyde and buryed mooste
couetouslye depe in the grounde. Howe ytell A-
brahim dyd set his myndes vpon hys good and
rycheesse,

we turne good
thyngs to euyl

A couetyse
man foloweth
nat Abraham.

Cresus

A. II.

rycheesse,

Enchiridion.

Redye to de-
ceyve thy bro-
ther for money.

epheſſe, whiche came to him haboundantlye by
theyr owne accorde, even this thyng may be an
evident token and pꝛofe, that without delaye at
the voyce of god commaunding him, he brought
foꝛth his onely ſon to be ſlaine. How much thy-
keſt thou deſpiſed he this dyours of oxen, which
deſpiſed even his owne ſon? And thykeſt thou
which, dreameſt nothyng elles but of ſpytly lu-
cre and aduantage, which pꝛaiſeſt and ſetteſt by
nothyng but onely money, whiche arte redye as
ſoone as there chaunce any hope of lucre, be it ne-
uer ſo lytell, eyther to dyſceyue thy brother oꝛ to
ſet Chꝛiſt at nought, that there is any ſymple-
tude oꝛ lyke thyng bytwene the and Abꝛaham?
The ſimple and innocent wenches the daughters
of loth, whan they behelde al the region rounde
about on every part bꝛenning and flaming with
fye, & ſuppoſed that it which was then in ſight
atoꝛe theyr eyes had ben al the hole worlde, and
no man was pꝛeſerved frome that ſo large and
waſtfull fye: but onely theyr ſclues, lay pꝛivately
and by ſtech with theyr owne father, nat of a ſpy-
tly, but vertuous & holy purpoſe, that is to wꝛe-
leſt none iſſue of mankinde ſhulde hane remained
after them, and that whan this pꝛecepte of God
(growe and multiply) was as yet in ſul vygour
and ſtrength. And dareſt thou compare thy ſpy-
tly and pꝛobygious volaptuousnes and lechery
with the dede of theſe wenches? Hape I wolde
nat dont to count thy matrimony nat ſo good as
theyr inceſt committed with their father, if in ma-
trimony thou doeſt nat ſtudy for iſſue, but to ſa-
tyſſye thyne owne volaptuous appetyte oꝛ luſte.
Dauid after ſo many excellent and noble enſam-
ples of vertue and good lpynges ſetwed, fellons
into adulterye, by ſecreſſon and oportunitie gy-
uen

The wꝛe dlocke
of ſome mē is
wꝛſe than the
inceſt of lothes
daughters.
The mildenes
of ſynnes of
holy men we
paſſe for nowe

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gen hym: and shall it be lawefull therelate to the
 streghthe waye at thy lyberte, to roule, walter,
 and to mble frome house to house in other mens
 beddes all thy lyfe longer. Peter ones for feare
 of deathe denyed his mayster Chyſte for whose
 sake afterwarde he dyed with good wyll. Shall
 it be lawfull thynkest thou to the to forswere thy
 selfe for every tryfler. Paule synned nat purpose
 ly, and for the nones, but fel throughte ignorance
 whan he was warned and taughte, he repented
 for the with, and came into the ryght way. Thou
 bothe ware and wyse, and seynge what thou
 doest, wyttynge and wyllynge contynueste
 from yowthe to age in vyces and synnes, and yet
 by the ensample of Paule strokest thou thyn
 owne heade. Mache we beyng commaunded but
 with one woide, withoute any taryenge, at ones
 betterlye forsoke all hys offyce of recepyng cu-
 stome or tollage: but thou arte so sworne and ma-
 rped to thy money, that neyther so many ensam-
 ples of holpe men, neyther the gospelles so of-
 ten harde, nor so manye preachynges canne de-
 voyce or plucke the from it. The bylshoppes say
 unto me, saynte Augustyne (as it is redde) had
 two souerayne ladyes or concubynes: yea, but
 he than was an hethen man, and we be nourys-
 shed vp in chryſtendome: he was yonge, and our
 heades be hooie for age. A woorthypfull compar-
 son, because that he beyng yonge, and also an
 hethen man, to auorde the snares of matrimony
 hadde a lytell wenche, in stede of a wyfe, and yet
 to her which was nat his wyfe, kepte the pro-
 messe of wedlocke. Shall it be therefore the lyfe
 for vs chryſten men beyng olde, beyng pre-
 lates, beyng bylshoppes, to be all together spo-
 led and tyled in every puddell one after an other

aduises & that
 many waies.

Saint Austyn
 is excused, he
 had but one
 at ones.

Enchiridion.

of bodely lustes: Farewell good manners whan
we haue gyuen to byces the names of vertues,
and haue begun to be moze wyse and subtyle in
defendynge one byces, than diligent to amende
them, mozte specially whan we haue lerned to
mourne, to vnderlet, and to strengith our fro-
ward opynions, with the helpe and ayde of holy
Scripture. Thou therfore my most swete brother
(the commune people al together set at nought
with they both opynions and dedes) purely and
holpe hasten the vnto the chysten secte, what so
euer in this lyfe appereth to thy sensyble po-
wers, eyther to be hated or loued, al that for the
loue of pitie and vertuous lyfe indifferently dis-
pyled, let Christe onely to the be sufferyent, the
onely authour both of true iudgynge, and also of
blessed liuyng. And this verely the wozlde thin-
kethe to be pure folyshnes & madnes: neuer the-
lesse by this folyshnesse it pleaseth God to saue
them which on him beleue. And he is happely a
fole, that is wyse in Christ: & he is wofully wise
that is folysh in Christ. But hearest thou as I
woulde haue the to vary strongly fro the comune
people, so I wold nat that thou shewing a point
of curriushnes shuldest euery where barke agaynst
the opynions & dedes of other men, and with au-
thorite shuldest contempne them, prate & opoun-
ly agaynst al men, furiously preache agaynst the
liuyng of euery person, least thou purcase to thy
selfe. ii. cupis together. The one, that thou shul-
dest fall into hate of all men: the other, that whan
thou arte hated thou shuldest do good to no man.
But be thou al thinges to al men, to wyne al men
to Christ as much as may be (pittie nat offended)
so shape and fashion thy selfe to all men out-
wardly, that within thy purpose remayne sure,
Redfast

I may not
barke euery
where agaynst
the dedes of
other men.

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febfast and vnmoued, withoutfozth, let gentles-
 pro, curteys language, softnes, profytablenes,
 assure & entyce thy brother, whome it is me's to
 saye meanes to be endued to Chyist, & nat to be
 freed with cruelnes. In conclusyon, that which
 is in thy brest is nat so greatly to be roied foz the
 with cruell wordes, as to be declared and vtter-
 ed with honest maners. And againe thou ough-
 test nat so to fauoure the inpymite of the com-
 mune people, that thou durste nat at a tyme
 strongly defend the veryte: with humanyte men
 must be amended, and nat disceyued.

The seuenth rule. Cap. xvi.

Moreouer if through infancy & feblenesse
 of mynde we can nat as yet arrayne to
 these spiritual thinges, we ought neuer
 thelesse to studie the sluggyshe one deale, & at
 the least we may drawe as nyght as is possible.
 Now be it, the very and cōpendous way to fel-
 icyte is, yf at once we shal turne one hole mynde
 to the contemplacyon & beholdynge of celestyal
 thinges so feruently, that as the body byngeth
 with hym his shadow, euen so the loue of Chyist
 the loue of eternal thinges and honest mai byng
 with hym natural, the lothsomnes of thinges ca-
 duke and transpoyr, & the heate of thinges kyl-
 thy. For eyther necessarye foloweth the other:
 & the one with the other eyther augmenteth or
 minissheth. As much as yf we shal profite in the loue
 of Chyist, so much we shal hate yf world. The
 more thou shal loue & set by thynges tynyspyle,
 the more vile shal weake thinges vaine & momen-
 tary, we must therfore to enen yf same in yf disci-
 plyne of vertue, which Fabius consayleth to be
 done in sciences or facultyes of leeryng, that we

we muste styll
 be dymmyng
 yf though we
 dyspayre to as-
 tain to the top

Enchiridion.

**If thou canst not
counterfayt hol-
ly sayntes, be
not yet lier yet
so herken men**

**Ponder in thy
mynde the in-
comodities of
synne.**

at ones, p[re]ce v[er]y to the best, whiche thyng yet p[er]-
though our owne faute w[ill] nat come to passe;
the nexte of all is, that we at the least may by
certayne naturall p[ro]vidence absteyne fro grete
vices, and kepe our selfe (as much as maye be)
hole & sounde to the benyfycence of god. For as
that body is nere vnto health, whiche though it
be walled (is fre yet & out of danger of no[n]com-
humours: euen so is that minde more receyvable
of the benefyte of god, whiche is nat yet inquy-
rate or defiled with greuous offences, though we
lack yet true & p[er]fekte verue. If we be to weak
to folow the apostles, to folow the martyres, to
folow the vyrgins, at the least way let vs nat co-
m[un]t that the Ethnyke or Heathen men shulde
seme to ouer ron vs in this playne or lyfles. Of
the which very many, whan they neyther knew
god, whome they shulde dyce, neyther belened
any hel, whome they shulde feare: yet determyned
they, that a man ought by all crastes to auoyde
and eschewe fylthynesse for the thyng it selfe.
In so muche that many of them chose rather to
suffre the losse of fame, losse of goodes, in co[n]clu-
sion to suffre losse of lyfe, than to depart from
honestye. If sp[irit]e it selfe be suche a maner a
thing, that for no commodities or incommodities
proffered to man, it ought to be committed. cer-
tainly if neyther the iustice of god feare vs, nei-
ther his benyfycence discourage vs, & moue vs
to the contrarye, if no hope of immortallite or
feare of eternall payne call vs abacke, or els yf
the very natural fylthynesse or syn withd[ra]we
vs nat, whiche coulde withd[ra]we the myndes of
the very gentyles, at the least waye let a. W. in-
comodities whiche accompany the synner in
this lyfe, put a chrysten man in feare, as infamy,
loss

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losse of waste of goodes, pouertie, the contempe
 and hate of good men, greafe of mynde, vniquest
 nesse an tourment of conscience most misera-
 ble of all, whiche though many fele nat now pre-
 sently eyther bicause they be blynded with dul-
 nes of youth or made dionke with the voluptu-
 ousnes and pleasure of syn, yet shall they fele it
 hereafter: and playnely the later it happeneth, so
 much the moze unhappely shall they fele it, wher-
 for yong men most specially must be warned &
 exhorted that they wolde rather beleue so many
 authours, that this is the verpe nature & properte
 of syn in dede, thā with mesurable & woful expe-
 riens lerne it in them selfe. And that they wolde
 nat cōtampnate nor desple theyr lyfe, before they
 knewe surely what lyfe ment, yf this be to the
 byle, to whome thou art so costly, at y least way
 for thine owne sake rescapne thy selfe fro filthye
 thynges. And though it be very peryllous to tar-
 ry any while in this state, as betwene thye wayes
 (as it is in the prouerbe) neuerthelesse vnto the
 which can nat as yet clym vp to the pure, pite,
 & excellent vertue, it shall nat be a lytel p̄ofita-
 ble to be in the ciuple of moxall vertues, rather
 than to ron hedlong into al kynde of byces & vn-
 cleynnes. Here is nat the resting place & quyet
 habiten of felicitye, but fro hence is a shorter iour-
 ney & an easyer waye vp to felicitye. In y meane
 season for all y we must praye god, that he wyll
 bouchefase to plucke vs vp to better thynges.

The eyght rule. Cap. xvii.

If the Royme of temptation shall ryle agaynst
 the somewhat thycke & greuously, begyn nat
 forthwithal to be discontent with thy selfe as
 though for that cause god eyther cared nat for
 the

Enchiridion.

Temptacion
to a signe that
god loueth vs.

the o: fauoured the nat, o: þ thou shalt be but
an easy christen man, o: els the lesse persyte: but
rather gve thanks to God bycause he instructeth
the, as one which shall be his heire in tyme
to come, bycause he beatech o: scourgeth the as
his moste singuler beloued son & proueth the as
his assured frende. It is a verpe greates token, a
man to be relect fro: the merce of god, whan he
is vexed with no temptacions. Let come to thy
minde the apostle Paul, which obteyned to be ad-
mitted and receyued vnto the misteryes of the
third heuen, yet was he beaten of þ angel of Sa-
than. Let come to remembrance the frende of God
Job: remember Jerom, Benedict, Francis, and
in these innumerable other holpe fathers vexed
& troubled of very great vyces, if þ which thou
suffrest be comen to so great men, be comen to
so many men. as well as to the: what cause is
there wherfoze thou shalt be synpt out of coun-
tenace, shalt be abasched o: fal into dyspayre &
enforce therfoze a stryng rather that thou mayst
overcome as they dyd, god shall nat forsake the,
but with temptacion shall cause encrease, that
thou mayst be able to endure.

We must ever
kepe watche.

Let temptaciō
be hold downe
at the begyn-
nyng, while
it is frellhe.

The nynt rule. Cap. xlviii.

A experte captaynes are wont to cause
whan al thinges are quyet at rest and at
peace, that the watche nevertheless be
duly kept, lyke wyle se thou þ thou haue alwaye
thy mynde watchyng & circumspect agaynst the so-
dayne assault of thyne enemye (for he ever cōpas-
seth round about seking whom he might deuour)
that thou mayst be the more redy, as sone as he
assauteth the, to put him backe manfully, to con-
found him, & soothly to treade vnder fote þ head
of

Capitulo. xix.

of the pestiferous & poyson serpent. For he is ne-
ver overcome, eyther more easely or more sure &
perfittely, than by þe meanes. Therefore it is a very
wyle poynt, to dash the pong chyliden of Ba-
bylon (as sone as they be bozne) agaynst þe stone
which is Christ, or they grow strong and great.

The chyliden
of babylon us-
urpeth subge-
stion or tempta-
cion, or the syn-
mocios of syn.

The tenth rule. Cap. xix.

But the tempter is put backe most of al by
this meanes, if thou make eyther be-
mentlye hate, abhorre and despye, and in a
maner spyt at him streight way, whan soeuer he
metyeth and mouerth the with any temptacion, or
els if thou pray feruently or get thy selfe to some
holy occupacion, setting thyne hole mynde there-
vnto, or if thou make answer to the tempter
with wordes set out of holy scripture, as I haue
warned the before. In which thing verely it shal
nat proefte meanely agaynst al kynde of tempta-
cion to haue some certayne sentences prepared
and redy, specially those with which thou haste
left thy mynde to be moued & sterred vehemently.

Remedyes ag-
gaist temptacio.

The xi. rule. Cap. xx.

No daungers chafely folow good men,
one leaste in temptacion they gyue by
theyr holde. And her least after the victo-
ry, in theyr consolacion & spiritual ioy, they were
wanton, & stande in theyr owne conceyte, or els
please them selfe. Therefore that thou mayest be
sure, nat onely from the nyght leaue, but also
from the deuyll of mydday, loke whan thyne ene-
mye stereth the vnto fylthynges, þe thou be-
holde nat thyne owne feblenes or weakenes, but
remember onely that thou canst do al thynges in
Christ, which sayd nat to his apostles onely, but

Remember thou
are able to do
all thynges in
Christe.

The deuyll of
mydday is
pyde.

Enchiridion.

The nyght fa-
ry is feare
lest we shulde
be outcome,

to the also, and to al his members, even the very
lowest. Haue confidence for I haue ouercome
the world. Agayne whan so euer eyther after
thyne enemye is ouercome or doyng some holpe
worke, thou shalt fele in thy mynde inwardly to
be comforted with certayne preyue delectacions,
than beware diligently that thou ascribste no-
thing therof vnto thyne owne merits, but take
onely the free beneficence of god for all together
and holde downe and refrayne thy selfe with the
wordes of Paul, saying, what hast thou but thou
hast nat receyued, if thou haue receyued it, why
reioycest thou as though thou haddest nat recey-
ued it? And so agaynst this double mischefe shall
there be a double remedy, if thou in that conflict
mistrusting thyne owne strength dost fle for so-
coure vnto the head Christ, putting the hole trust
of conqueringe in the beneuolence of him one-
ly. And if also in the spiritual comfort and conso-
lacion thou immediatly geue thanks to him
for his benefyte, humbly knowynge and confes-
syng vnworthynesse.

The .xii. rule. Cap. xxi.

When thou fyghtest with thyne enemies
thinke it nat ynough for the to auoyd
his stroke or put it backe, except thou
also take þe wepon fro him manfully, & lay ther
with again at þe owner killig hi with his owne
sword. That shall come to passe on this wyse.
If whan thou art prouoked vnto euill thou do
nat onely absteyne fro syn, but therof dost take
the an occasion of vertue. And as poetes elegat-
ly sayne that Hercules dyd grow and was also
hardened in courage throughe þe daungers that
Juno

Capitulo. xxi.

Juno put vnto hym of displeasure, the lyke wyse
 gyue also attendance, that by the instigacyons
 of thyne enemye, nat onely thou be nat þ worse,
 but rather be made muche bett. Thou art sterred
 vnto bodely lust, know thy weakenesse and also
 lay apart sô what the more of lawful pleasures,
 & adde some encrease vnto chast & holy occupati
 ons. Thou art pycked vnto couetousnes & nigg
 gythe keepynge, encrease almes dees. Thou arte
 moued vnto vayne glory, so much þ more hum
 ble thy selfe in all thynges. And thus shall it be
 brought about, that every temptacyon maye be
 a certayne renuyng of thy holy purpose, & an en
 crease of pytie & vertuous liuyng. And verely o
 there meanes is there none at al of so great ver
 tue & strength to vanquyshe & ouerthrowe our
 enemye, for he shall be afrayde to prouoke the a
 freshe, least he which reioysseth to be the begyn
 ner & chiefe captayne of wickednes, shoulde mini
 ster an occasyon of pitie, vertue, and godlynes.

Of temptacyons
 take ever an
 occasyon of
 vertue.

Let temptacyons
 be euer the re
 neweing of the
 holy purpose.

The. xiii. rule. Cap. xxii.

But alwaye take hede that thou fight with
 this mynde & hope, as though that shoulde
 be the last fyght that euer thou shalt haue
 if thou gette the ouer hande. For it may be that
 the benigneite of god wyl gyue & graunt this re
 warde vnto thy vertue and noble act, that thyne
 enemy ones overcome to his shame, shal neuer
 afterwarde come vpon the againe. A thing whiche
 we rede to haue happened to diuers holy mē.
 As yther beleueth Origene agaynst reason, that
 whā christen men overcome, than is the powre
 of their enemyes minished, whyles the aduersa
 ry ones put backe manfully, is neuer suffred to
 retorne agayne to make a freshe batayle. Be
 bolde

Bechiridion:

After one bat-
tyle we muste
loke for an
other.

*wee must keepe
our standynge*

holde therfore in the contynence to hope for per-
petuall peace. But agayne after thou hast one
come, so be haue thy selfe, as though thou shouldest
best go agayne to fyght streygthe way, for after
one temptacyon, we must loke even for an other.
We maye neuer departe from oure harnes and
weapons, we maye neuer forsake our standynge.
We maye neuer leaue of watche, as long as we
warre in the garrison of this bodye. Every man
muste haue alwaye that sayenge of the prophete
in hys herte, I will kepe my standynge.



The.xiiii.rule. Capitulo.xiiii.

We must take verie good hede that we
despise nat any vice as light. For no
synne ouercommeth oftener, than he
which is nat set of. In whiche thinge I perceyue
nat a fewe men to be gretyly deceyued, for they de-
ceiue them selfe, which they fauour them selfe in
one or two vices which every mā after his owne
appetite thinketh to be veniall, and al other gre-
uous synne abhorreth a great part of them which
comon people calleth perfitie & vncorrupt gretyly
despise theise, extortion, murder, adultery, inces-
tue, but single fornicacion, & modcrate vse of volup-
tuous pleasures as a smal trespass thei refuse nat
at al. Some one mā being vnto al other thinges vncor-
rupt ynowhe, is somewhat a good drinker, is
furious and expences somewhat wastful. In other
is somewhat liberal of his tonge. In other is com-
bied with vanyte, vaingloze and boastyng. At
the last what vice shal we lacke, if every mā after
this maner shal fauour his owne vice? It is an e-
uident token that those men which fauoure any
vice at al, shuld nat truly possesse & other vertues
but rather loe ymages of vertues, which epyther

*The Images
of vertue.*

nature

Capitulo. xliiij.

nature of bynging vp, finally very custome hath
grafted in the mindes of the very gentils. But he
that with christen hatred abhorreth any one vice
must nedes abhorre al. For he whose minde true
charite hath once possessed, hateth indifferentlye
the hole host of euyl thinges, & flatereth nat hym
self so much as in venial sinnes, lest he might fall
a litel & a litel from the smallest to þ greatest. And
while he is negligent in light thinges myght fall
from the cheefest thinges of all. And though thou
as pet cāst nat plucke vp by the rotes the hole ge-
neracion of vices, neuertheles somewhat of our e-
uyl properties must be plucked a way day by day
and something added to good maners. After that
maner dymyppeth of augmentethe the greates
scape of Petiodus.

☞ The xv. rule. Capitulo. xliiij.

If the labour which thou must take in the con-
flict of temptacion. What fere the this shalbe a
remedy. Be thou compare nat the greife of þ
fight with the pleasure of the syn, but matche me
the present bitterness of the syghte, with the byt-
ternes of the syn hereafter which foloweth hym
that is overthrowen, and than set the p̄sent sweet-
nes of the sin which enticeth the with the pleasure
of the victorie hereafter and with the tranquillite
of mindes which foloweth him that fighteth in-
stely, anone thou shalt perceyue howe vnequall a
comparison there shalbe. But in this thinge they
which be but lytell circumspecte are deceiued by-
cause they cōpare the displeasure of þ fight with
the pleasure of syn, and consydre nat what folo-
weth the one & the other. For there foloweth hē
which is overcome, greife both moze paynfull &
great

Daylye must
somewhat of
our euyl'es be
taken away, &
of good thinges
be added.

The bytternes
of the syghte
must be cōpar-
ed with the
payne whiche
foloweth the
synne.

Enchiridion.

great deale, also of longer continuance than he shulde haue had in tyme of fyghe, if he had wone the victorie. And lykewyse there foloweth the conquerours more pleasure by a greete deale and of longe endurauce than was the pleasure which carped hym into synne that was overcome, whiche thyng he shall lyghely iudge, that hath had the p[ro]of of both. But no man that is christened ought to be so out ryghte a coward that he were daylye subdued of temptacyon, but that he shulde once at the lest do his endeuor to p[ro]oue what thyng it is to overcome temptacyon, whiche thyng the oftener he shall do, the pleasur ther shall the victorie be made vnto hym.

Þone sōtyme
what it shalbe
to overcome

The .xvi. rule. Capitu. .xv.

But if at any tyme it shall fortune the to receyue a deadly wounde, beware lest by and by (thy shelde cast away and weapons forsaken) thou yelde thy self to thine enemies handes whiche thyng I haue perceyued to happen vnto many, whose mindes naturallie are somewhat feble and softe without resistance, that after they were ones overthowen, they ceased to wastle any more, but permitted and gaue them selfe altogether to afflictions, neuer thinkyng any more to recouer theyr liberty agayne. To, so much perillous in this weaknes of spirite, which now is that though it be nat coupled with the worst wittes in the world, yet is it wont to byng to that point which is worst of al, to desperaciō verely. Agains this weaknes therfore thy mynde must be aforehande armed with this rule, that after we haue fallen into sinne nat onely we shuld nat despairs but counterfayte holde men of warre, whom nat seldom the name of rebuke, and grece of the wounde receyued

Dyspayre nat
thoogt thou
be overcome

Capitulo. xxi.

perished, not only putteth nat to flight, but mar
peneth and refecteth agayne to sygher more
fierly than they dyd before. In lyke case also, af-
ter that we have bene brought into verbyl synne,
let vs haue anone to cō agayn to our self, to take
a good herte to vs, to repayre agayne the rebuke
and shame of the fall, with newe courage and in-
spyrance of vertue. Thou shalt heale one wound
sooner than many: thou shalt easier cure a fresh
wounde, than that which is nowe olde and putry-
fyed. Comforte thy self: with that famous verse
which Demostenes is sayd to haue vled. A man
that fleeth, wyl, yet sygh agayn. Cal to remem-
braunce Dauid the prophete, Salomon the king
Peter and Paule the apostles and captyues of
the Church, so greate lyghters of hoynesse, into
what grea: synnes for all that they fell, which at
peradventure euen for this cause God suffered to
fall, lest thou when thou haddest fallen shouldest
dyspayre. Rise vp agayne therfore vpon thy
feet, but that quickly, and with a lusty courage,
and go to a fresh, bothe pyerfer and also more
circumspecte. It happeneth somtyme that deed-
ly offences growe to good men into an heape of
pyrpe, whyle they loue more feruently, whiche
erred most shamefully.

A fal somtyme
courage is
mā to wasten
more strongly

For

The. xxi. rule Capitulo. xxi.

Bite agaynst sondry and diuers assautes of
the tempter thine enemy, sondry and diuers
remedies are very mete & conuenient, Ne-
uertheless the onely and chiefe remedy which of al
remedies of most efficacy and strenght agaynst al
kynnes, eyther of aduersite, or els temptat. on: is
the crosse of chryst. The which self same, is both
an ensample to them that go out of the way and a

The crosse of
Chryste.

D. I.

refres:

Enchiridion

refreschynge to the that labour, and also armure
of harnels to them that fight. This alone is to be
call against al maner wepons and dartes of our
most wyked enemy. And therfore it is necessa-
ry to be exercised diligently therein, nat after the
commune maner as some men repete dayly the by-
rooye of the passyon of Chyriste, or honour the p-
mage of the crosse, or with a thousande signes of
it arme al theyr body round on every syde, or kepe
some peece of that holpe tree lade by at home in
theyr houses, or at certayne houres so call to re-
membraunce Chyristes punishment that they may
haue compassyon and wepe for hym with natu-
rall affection, as they wolde for a man that is be-
eyt, and suffereth great wronge vnto wythlyp.

**The very fruyt
of the crosse
is mortificatione
of our membris
that is to saye
of our passyons
and affeccyons
dayly.**

This is nat the true fruite of that tree: neuer the-
lesse, let it in the meane season be the milke of the
soules, which be penynges and wepynge in Chyrist
But clyme thou by into the date tree, that thou
maist take holde of the true frutes thereof. These
be the chiefe, if we which be membris, shal ende-
uour, e oure selfe to be semblable vnto oure head in
moytyspunge our affections, which be our mem-
bris vppon the eathe, which thynges vnto vs
ought nat onely to be nothyng bitter, but also ve-
ry pleasant, and feruently to be despyed if so be þ
spirit of Chyrist lyue in vs. For who loueth truly
ly and hertly that person to whom he reloyseth
to be as vnyke as may be, and in liuing and con-
uersacion clene contrary. Notwithstanding that
that thou mayst with the more prosper, in thy
minde recozde the mysterie of the crosse it shal be
houeful that every man prepare vnto hym selfe a
certayne way and godly crafte of fighynge and
therein diligentlpe exerceyse, that as sone as nede
shal require it may be redy at hande. Suche may
the

**The date tree
the tree of vici-
touse,**

Capitulo .xvii.

the crosse be, thou in crucifige of euery one of
thyne affections, thou mayst apply that parte of
the crosse whiche most specially thereto agreeth.
For there is nat at al any mater eyther temptacy
on either aduersyte which hath nat his propre
medy in the crosse. And whan thou art tryed w
ambicion of this world, whan thou art ashamed
to be had in dirision and to be set at nought com
fyde thou than oh most vyle membre how great
Chyfte thy head is, and vnto what vilenesse he
humbled him selfe for thy sake, whan the cruel of
euyl intradeth thy minde, remember how kyndly
howe louingly he bestowed him selfe euery whye
vnto our vyle and prosyte, howe good he is euen
vnto the worst, whan thou art moued with gluts
tony, haue in mynde howe he drank galle with
eisel, whan thou art tempted with fflythy pleasure
cal to remembrance howe saure from al maner of
pleasure the holic lyfe of thy heade was and howe
ful of commodities vexacion, and greife, whan
prouoketh the, let hym come immediatly to thy
mynde, whiche lyke a lambe before the shearers
helde his peace and opened nat his mouth. If po
uerty wyng the euyl, or couetousnesse disquiet
the, anon lette hym be rolled in thy mynde that
is the lord of all thynges, and yet was made so
poor and neddy for thy sake, that he had nat whe
re vpon to rest his head. And after the same maner
if thou shalt be in al other temptacions also, nat
doubt: it shall nat be greuous to haue oppressed
thyne affections, but surely pleasaunt and delecta
ble, for because thou shalt perceyue that thou by
this meanes arte comforted and happy lyke vn
to thy head, and that thou dost as it were recom
pence him for his insynnye sorowes, whiche for
thy sake he suffered vnto the vttermoste.

Enchiridion

The .xviii. rule. Capitulo .xxviii.

Consider the fil-
thyne of syn,
and the dysmu-
re of man.

And verely this maner of remedy though
it alone of all remedies be most present
and redpe most sure and quicke in wor-
kyng to the which be meanly entred in the way
of lypynge: neuerthelesse to the weaker sort these
thynges also shall somewhat profyte. If whan af-
fection mouerthe vnto iniquite, than atones they
call before the eyes of the mynde howe spithye,
howe abhominable, howe myschecuous a thyng
spynne is: on the other syde howe great is the dig-
nyte of man. In trybles and matters suche as
shapely nat if al the world knewe, we take some
deliberacion and aduysment with our selfe. In
this mater of all matters most weyghy and wor-
thy to be pondered, before the with consent as w
our owne hande wytyng we bynte our selfe to
the fende, shall we nat reken and accompt with
our mynde of howe noble a crafte man we were
made, in howe excellent estate we are sette, with
howe excepyng great pryce we are bryght, vnto
howe great felicity we are called: and that man
is that geny and noble creature for whose sake
only god hath forged the maruailous buylding
of this worlde, that he is of the company of angels
the son of god, the heyr of immortallite, a membre
of Christ, a membere of the church, þ our bodies
by the temple of the holy ghost, our mynnes they
images & also the secrete habitacions of the wyte
And on the other syde that syn is the most spithy
pestilence and consumption both of the mynde &
of the body also, for both of them throughe inno-
cency spyngeth a newe into theyr owne naturall
kind, and throughe contagion of sin both part-
ly and reuercen in this worlde. Synne is þ deadly
poyson

Capitulo. xlviii.

poison of the most filthy serpente, the price wages of the deuyl, and of that seruice which is not most filthy onely, but also most miserable. After thou hast considered this and such lyke with thy selfe ponder wisely, and take sure aduysment & deliberacion whether it shoulde be wisely done or no, for apparunte momentary and poyson lytel more pleasure of synne, to fall from so great dignyte, into so vyle and wretched estate, fro whence thou cannest not rydde and deliuer thy selfe by thyne owne power and helpe.

The. xix. rule. Capitulo. xlviii.

Furthermore compare togyther those two cappytyues by them self most contrary and vnlyke, god and the deuyl, of which the one thou makest thyne enemy when thou sinnest and the other thy lord and master. Throughe innocency and grace thou arte called into the nombere of the frendes of god, arte elected vnto the right tyle and inheritaunce of the sonnes of god. By synne verily thou arte made both the bondeseruaunt and son of the deuyl. The one of them is that eternall fountayne and original patron & true ensample of very and sure beautie, of verie true pleasure, of most perfect goodnesse ministering him selfe to all thynges. The other is father of all mischefe, of extreme fylthynesse, of uttermost inscypcyte. Remember the benefytes and goodnesse of shoure done to the, and the euyl dedes of the other, with what goodnesse, hath the one made þe, with what woe reuouch the, with what lyberty and freedom vouch the, with what eche day daily suffred be a sustayneth the a wretched creature, pacifely abiding and loyng for amendment.

we muste haue
in mynde the
benefyence of
god, & the ma-
licie of the
deuyl.

Backsiding.

With what joy & gladnes both heretofore the as-
sended, and whan thou art come agayne to thy
selfe. Contrary to al these thynges with howe
natural hate and enuy longe ago byd the deuyll
lay warte to thy helth. Into what greuous & con-
fusing veration hath he cast the, and also what
other thing ymagineth he dayly but to drawe al
mankind with him into eternal mischief. Al these
thynges on this syde and on that syde wel a sub-
stantially wayed & pondered, thus thyne with
thy selfe. What I vnmynfull of myne original be-
gyngynge from whence I came, vnmynfull of
so great and manifold benefytes for so small a
mortal of sayned and false pleasure, vnkindely
depart from so noble, from so lounge, from so
beneficial a father, and what murtherer and make
my selfe bond wyllynge vnto a most fylthy and
a moste cruel master. Shall I nat at the least
way make good to the one that thing, whiche I
wolde perforce to a vyle man, whiche had we-
wed kynners, or done me any good. What I nat
flye from the other whiche wolde flye from a
man that coured or were about to do me hurte.

The twenty rule,

Cap. xix.

And verely the rewardes be no lesse vni-
equal than the captayns and diuers of the
breckers and vnlke. For what is most
vngal than eternal deth and immortalltye the
without ende to enioye everlasting felicity and
blissednes in the company and felowship of the
brethrenly cheryne; and without ende to be tormen-
ted and punished with extreme vengeance, in
the most vnhappy & wretched company of dam-
ned soules. And whosoever doubteth of these
thynges

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Capitolo. xlix.

thing, he is nat so much as a mā verely, and ther
foze he is no christen man. And whosoever thyn-
keth nat on this, nor hath it in remembrance is
euen madder then madnes it selfe. Moreover
besydes al this, vertue and wickednes hath in
the meane season euen in this lyfe they frutes
very much vniþe, for of the one is reaped assu-
red tranquillitie and quietnes of mynd, and that
blessed top of pure and cleane consciencer: of which
top whosoever shal once haue a tast, there is no-
thyng in al this world so precious, nothyng so
pleasat, wherwith he wold be glad or despyous
to change it. Contrary wise there foloweth the
other, that is to say wyckednes, and thousande
other cupis, but mooste specially that mooste wret-
ched torment and vexation of vncleane conse-
cience. That is that hundred folde reward of spi-
ritual top, which Christ promysed in the Gospel
as certayn earnest or tast of eternal felicity. These
be those meruailous rewardes that the Apostles
speaketh of: which eye neyther sawe, or eare hath
harde, neyther hath conke into the herte of any
man, whiche God hath prepared for them that
loue him in this lyfe, forsothe whan in the mean
season, the woyme of wycked men dyeth nat, and
they suffer theyr helle paynes here euen in this
world. Neyther any other thinge is that flame
in which is tormented the ryche glotton of, who
is made mencion in the gospel, neither any other
thinges be those punishmentes of theym in
hell of whome the Doctes wyte so many
thynges saue a perpetuall grete, vnguetnesse
or gnawynge of the mynde whiche accompani-
eth the custome of synne. He that wyl therefore
let him see a litle the rewardes of the life to come
which be so diuers and vniþe, yet in this lyfe

The frutes of
pyte in this
woulde.

The frutes of
synne in hys
woulde.

Enchiridion

vertue hath annexed to her, wherefore she abominable ought to be desired, & vice hath coupled vnto him for whose sake he ought to be abhorred.

The .xxi. rule. Cap. xxx.

Moreouer consyder how full of grese and mysery, how mozt and transitory is this present life, how on euery side death lyeth in a wayte agaynst vs, how euery where he catcheth vs sodaynelye and vniware. And whan no man is sure no nat of one moment of lyfe, howe great peryl it is to prolonge and to continue the hynde of lyfe, in which (as it often fortuneth) yf sodayne deathe shoulde take the, thou wouldest be lost and vndone for euer.

The .xxii. rule Cap. xxxi.

The fore & the
gore risedded
bothe into a
pyt to drynke,
and whā they
had dronke,
they could nat
get out agayne
The fore had
the got to step
vp against the
wal & the fore
lepte vpon his
back, & so vp,
promysse afoze
to pull vp the
got after. The
gore betrayed
the fore to fall:
fyll the promise

Besides al this impenitence or obduraci-
on of mynde is to be fered, of al mischances
p extreme & worst. Namely if a mā wold
poder this one thing onely of so many, how few
there be whiche trulye and with all they herres
come out of them selfe agayne, and be cleane, conuer-
ted from syn, & with due repentance reconciled
to god agayne: I pertyallye of them whiche haue
drawen alonge the lynes of iniquitee, euen vnto
the last ende of they lyfe. Slipper verily and ea-
sy is the fall or descence into synnes, but to re-
turne backe agayne thither, and to scape vp
to spirytual lyght, this is a worke, this is a la-
bour. Therfore thou admonished & warned eue
by the chance of a fowles gose, befoze thou dis-
cende into the pyt of syn, remember that there is
not so easy coming backe agayne.

Remedyes

Capitulo. xxii.

Remedyes agaynste certayne synnes and
specially vyces, and fyrst agaynste
bodely lust. Cap. xxii.

Hytherto haue we forsooth opened & decla-
red (how so euer it be done) commen reme-
dies agaynst al kynde of vices. Now we
shal assaye to gyue also certayne special and per-
ticuler remedies, how & by what meanes thou
oughtest withstande euery vyce & syn, and spyle of
al how thou mayest resyst the lust of the bodye.
Tha the which euil, there is none other that so-
ner innadeth vs, neyther harper assaileth or ve-
reth vs, nor extendeth larger nor draweth more
vnto theire vetter distruction. If at any tyme the
foure fleshy lust shal stirre thy mynde, with these
wepones & armure remembre forthwith to mete
him. Fyrst thynke howe vnciently, howe fleshy,
how vnworthy for any man what so euer he be,
that pleasure is which asswaueth & maketh vs
which be a deuyne worke, egall nat to beastes
only, but also vnto fithre swyne, to goates, to
dogges, & of al brute beests, vnto the most brute,
yea whiche farther forth casteth to one far vn-
der the condicion & state of beastes, vs whiche be
appoynted vnto the company of angels & felow
ship of the beite. Let come to thy minde also how
momentany the same is, how vnpure, how euer
haunging more aloe than hony. And on the con-
trary syde, how noble a thyng the soule is: howe
worthyful & chynge the bodye of a man is, as I
haue reherced in the rules aboue, what þe deuile
prouoketh is it then for so lytel, so vnciently tye-
hynge of momentany pleasures, to trefle at one
tyme both soule & body with vngoodly maners,
to spayne & behalow that temple which Christ

to help bless
Th: fore sun-
swerd, he gotte
gote, yf thou
haddest had
as muche wye
in thy heed as
thou hast heer
on thy beard
thou woldest
nat haue sired
in except thou
haddest knowen
howe to
come oute.

wepones agaynst
bodely luste.

Aloe is a byt-
ter thyng, and
is put for byn-
terness

Enchiridion.

**The insommo
dities of body-
sye luste.**

hath consecrate to him self with his blode. Let-
ter that also what an heape of mischeuous inco-
modities & flatterig pleasant pestilence bringeth
with him. First of al it pulleth fro the thy good
fame, a possession faraway most precious, for
the rumor of no vice stinketh more carclly than
name of lechery. It consumeth the patrimony,
it killeth at ones both the strengthe and also the
beauty of the body, it decapeth and greatly hur-
tereth helth, it engendyeth diseases innumerable
and then fylth, it disfigureth the flour of youth
long before & day, it hasteth or accelerateth ruf-
led and cullavored age, it taketh away & quick-
nes and strength of the wytt, it dullerth & sight
of the mind, and grasseth in a man as it were a
deafly mynd, it withdroweth at ones frome all
honest studies and pastymes, and plungeth and
souseth a man every whyt in the puddle & myre
be he neuer so excellent, that nowe he hath luste
so thynke on nothings, but that whiche is sluti-
selve, vile and fylth. And it taketh away the vse
of reason, which was the natieue propertie of man
it maketh youth man, penythe, and scelerous
and age odious, filthy & wretched. Be wise ther-
fore, and on this wise reken with thy selfe name
by name, this pleasure & that come so euy to passe
brought with her so much losse, so much diswor-
thyp, dishonour, and dishonestye, so much tedys-
ousnes, labour & disease, and shall I now a sole
most natural deuour the hoke wetyng: shall I
again commyt that thynge wherof I shoulde re-
pent of frely. And lykewyse refrayne thy selfe
by the ensample of other men, whiche thou hast
knowne to haue folowed voluptuous pleasures
fylthp and vnfotunately. On the other syde,
corage and hold thy selfe vnto chastite by the en-
sample

**Refrayne thy
selfe by the en-
sampe of other
men.**

Capitolo. xxxii.

sample of so many ponge men, of so many ponge
 and tender byrgens nourished by delicately and
 in pleasures. And the circumstances compared
 together lay against thy selfe thy sluggishnes,
 why thou at the laste wouldest nat be able to do
 that thinge which such, and such, of that kynde
 of sexe, of that age, so bozne, so brought by were
 and yet be able to do. Loue as much as they dyd
 and thou shalt be able to do no lesse than they did
 Thyne howe honest, howe pleasant, howe lusty
 and flouryng a thyng purenes of body and
 of mynde. The most of all maketh be acquainted
 and familer with angels, and apte to receyue
 the holy Ghost. For verely that noble spirite the
 louer of purenes, so greatly flyeth backe frome
 no vice at al as from vncleynnes, he relecth and
 sporteth him no where so much as in pure byr-
 gens mindes. Where before thyne eyes howe vn-
 goodly it is, howe altogether a mad thyng to
 lone, to ware pale, to be made leane, to wepe, to
 flatter, and shamefully to submyt thy selfe vnto a
 sinking harlot most fylthy and rotten, to gape &
 sing all night at her chabyte windowe, to be made
 to the lure & be obedient at a beck, not dare do
 any thyng except she nod or wag her heade, to
 suffer a folowe woman to raigne ouer þe, to chide
 the, to lay vnkindnes, one againste an other to
 fal out, to be made at onc agayne, to geue thy
 selfe willing vnto a queane, þe myght moche
 knocke mangle, and spoyle the, where is þe
 seche the amonge al these thynges the name of a
 man? where is thy bearded? where is that noble
 mynde created vnto moste beautifull and noble
 thynges. Canst thou also another thyng with thy
 selfe, howe great a floche of mischeues volup-
 tuousness (if she be let in) is. wants to
 byngne

The vngoodly
 lyf off. cc. of
 louers.

Enchiridion.

bying with her. Other vices peradventure have
 some acquaintance with certayne vertues, but
 thy lust hath none at all, but is annexed and al-
 way coupled with those synnes that be greatest
 & most in nombre. Let it be but a teple or a light
 mater to folowe quene, yet is it a greuous
 thyng nat to regarde thy father and mother, to
 set at nought thy frendes, to consume thy fathers
 good in waste, to plucke away from other men,
 to forswere thy selfe, to drynke al nyght, to rob,
 to vse wycheecraft, to fight, to commit murder,
 to blaspheme. Into which al and greuouser than
 these, the lady pleasure wyl draw the headlyngs
 after thou ones hast ceased to be thyne owne
 man, and hast put thy wretched head vnder her
 gyrdill. Wonder moreouer how this lyfe vanis-
 sheth away faster than smoke, lesse of substance
 than a shadow, and how many snares death pit-
 cheth for vs, layinge awayte in every place and
 at al seasons. Here and at this point it shal pro-
 fyte singularly to cal to remembrance, and that
 name by name, of that sodayne deathe whiche tas-
 ken away any sometime of thyne acquaintance,
 of thy familer frendes, of thy companions, of
 els of them whiche were pryncer than thou: and
 moke speep allye of them whiche in tyme passed
 thou hast had felowes of synthe pastyme. And
 lerne of another mans peryll to be more ware &
 circumspecte. Remember how delicously they
 lyued, but how bytterly they departed. How late
 they waxed wyse, howe late they began to hate
 theyr mortiferous and deadly pleasures. Lette
 come to remembrance the sharpnes of the ex-
 treme iudgement, and the terribil pyghthyngs
 of that fearefull sentence neuer to be reuoked,
 sendyng wretched men into eternal fyre, and that
 this

Sodayne deathe

**The strynges
of the extreme
iudgement.**

Capitulo. xxv.

this pleasure of an houre, more and yett, must
be punished with eternall tormentes. In this
place weye diligently in a paye of ballaunces,
howe vnegal a chaunge it is, for the most fylthy
and verye worse delectacion of lust, bothe to lose
in this lyfe the ioye of the mynde beyng muche
sweeter and more excellent and in the lyfe to
come to be spoyled of ioyes everlastyng. More-
ouer with so manye lyke and yett vayne plea-
sure to purchase sorowes neuer to be ended. Fi-
nally if it seme an harde thyng to dispise that so
small delectacion for Christes sake, remembre
what paynes he toke vpon him for the tender
loue he bare to the. And helpe the comen intus-
syes of mans lyfe, howe muche of his holy blood
wedde he, howe shamefull, howe bytter death suf-
ferd he, and al for the. And thou of al those thin-
ges vnmyndefull, crucifyst agayne the son of
god, iteratynge a frese those madde pleasures
which caused and compelled thy head and loide
vnto so cruell tormentes. Than accordyng to
the rule aboue reherced, cal to mynde how much
of benefites he heaped on the, whan as yet thou
haddst deserved nothyng at all: for the whiche
al though no sufficient or lyke recopence can be
made of thy parte, no for the least, yett deserveth he
agayne none other thanke, but that thou after
his ensample woldest refrayne thy selfe from
deadly and mortal pleasures, and turne the vn-
to the loue of highest goodnes and infynite plea-
sure and beauty. Compare togyther those two,
Venus, & two cupides of Plato, that is to say, Venus is the
honest loue and fylthy loue, holpe pleasure and
vnciently paylme, compare togyther the vnylyke
mater of epyther other, compare the natures,
compare the rewardes, And in al temptacions,

The loves of
pure minde is
much sweeter
than is the ple-
sure of synne.

The benefites
of God.

Venus is the
godes of loue
and she is pur
for loue.

but

Enchiridion

Cyprian is the
god of loue, &
a lio put
on loue.

There is a good
a re for euery
Chyrtien man

There is a best
of mo: purest
syde amonge
all beastes,

Obstynacy of
a frowarde
mynde spryn
geth of bodely
luste.

But namely whan thou arte lyfured to fylthy
set to the before thyne eyen thy good aungel
che is thy keper and coneyntual beholder and
nes of al thynges thou doest o: thyngest, and ge
uer lokynge on, vnto whose eyen al thynges
open, whiche syteth aboue the heauen and
holdeth the secrete places of the earth. And w
not thou be asrayde before the aungell presen
and euen herde by the, before god, and al the co
pany of heauen lokynge on and abhoryng, to
erpt a thing so abhominable and filthy þ it wo
same the 10 to the same in the pleser of one be
mar. This thyng I wolde thou woldest thynk
as it is in de. And if it were so that thou had
eyen much, larger of sight than hath a best calle
lynke, o: much clerer than hath the egle, yet w
these eyen in the most clere light that couide be
couldest thou nat be bolde moze surely þ thyng
which a man doth before the than at the pryuy
and secrete parties of thy mynde be open vnto the
syght of god and to his angels. This also cou
in thy mynde whan thou arte overcome of bode
ly lust, of two thynges the one must folowe, ey
ther that volupuousnesse ones tasted, shall so en
chaunte and decken thy mynde, that thou must
go from fylthyneesse to fylthyneesse, vntyll thou
cleane blynded. Make be broughte in sensum re
probum, that is to saye into a lunde and repro
ued iudgemente: and so made obstynate and stur
dye in euyl cannest nat no truely, nat than peld
type fylthy plesure whan the hath forsaaken the,
whiche thyng we se to haue happened to very
many, that whan the bodye is wasted, whan be
surpe is widdered and man: shed, whan þ blood
is colde, whan strengthe failethe, and the eyen
waxe dymme, yet still coneyntualge they piche
with

Capitulo. xxxii.

without ceasing. And with greater myschance
we now become frithy speakers, than before
we were unnamefull lyars, than which
lyinge, what can be more abhomyable and mo-
rourous. The other is if peradventure it shal hap-
pen the by the speciall fauour of god to come a-
gayne to thy selfe. Then must that moyste and fu-
llye pleasure be purged with very great sorowe
of mynde, with mighty and strong labour, with
continuall streame of teares. Howe muche more
illdome therfore is it not to receiue at al the por-
tion of carnal pleasure, than eyther to be brought
into so vncurable blyndnesse, or els to recompere
a lytell, and that also false pleasure with so great
trouaunce and dolorous paine. Whoeuer thou
mayste take also manye thynges of the epicu-
raunce of thyn owne personne, whiche myghte
pull the backe from voluptuous pleasure. Thou
wylste a prestre, remembre that thou art all togy-
ther consecrate to thynges pertainyng vnto god
what a myscheneuous dede, howe vngodlye, howe
damere, and howe vntowthyte shuld be, to touch
the rotten and synhynge fleshe of an hore, with
that mouth where with thou receyueste, that
mercypous bodye so greatlye to be honoured, and
so handell lothesome and abhomyable fylthe
with the same handes wherewith all. (euen the
angelles myspryncyng to the and aspryncyng the)
thou excusethes þe ineffable and incomprehensyble
synner. Howe these thynges agree nat, to be
made one bodye and one spyrte with god, and
to be made one bodye with an hore. If thou be
learned, so muche the nobler and lyker vnto god
is the mynde, and so muche the more vntowthyte
of thys shame and rebuke. If thou be a gentyl-
man, if thou be a knyght, the more aperte and
open

A prestre.

**If thou be
learned.**

All gentylmen.

open

Backbittion.

A married man

open the abhominacion is: the greivouser occasion giveth it unto other sinners to followe the same. If thou be married, remembre what an honest thinge is a bedde undefyled. And give diligence as muche as insynpce that suffre that the widdocks may counterfayte the most holy marriage of Chyfte and his church, whose ymage beareth, that is to wete, that thy marriage may cleane barre in uncleynnes, and plentyous procreacion. For in no kynde of lyping can it be but very spithy to serve and be bounde to, uncleynnes.

A yonge man

ly lustes. If thou be a yonge man, take good heed besyre that thou pollute nat unadvisedly the floure of thy pouth, whiche wyl never spynge agayne: and that thou caste nat awaye bypon a thinge most spithy, thy best and very golden pears, whiche flye away most sweetly, and never retourne agayne. Beware also lest now thou through the ignorance and negligence of youth, thou comyt that thinge whiche shulde grudge thee hereafter by al thy hole lyfe, the conscience of thy meddes ever persecutyng the with those most bytter, most grevous and sharpe synnes, whiche when pleasure departeth, we leaveth in our myndes.

A spithy picture
leaveth beynde
her synge in
our myndes.

A woman

more becomethe than chaupre, than shame, and feare of dishonoure.

A man

If thou be a man, so muche the more arte thou mete and worthy of greater thinges, and unmete and unworthy of these so leude thinges.

An olde man

If thou be olde, wylle thou have best some other mans eyen to beholde thy selfe withal, that thou myghtest se howe evyl voluptuousnesse shulde become thee: which in youth verily is myserable, and must be byddede, but in an olde tole to sooth wonderfully and monstrous, and also even unto the very towers of pleasure, a it

(King)

Capitulo. xxii.

King and mockynge stocke: Amonge al monstres
none is more wonderfull then fylthy lust in age.
Oh dotipol, ho to muche forgetfull of thy self, at
the least way behold at a glasse the hooie heaers,
and whyte snowe of thy head, thy forehead so
red with wrinkles, and thy carpen face most like
unto a deade cypres, and nowe at the laste ende,
whan thou shalt come euen to the pyteous byrthe,
there for other thinges more agreeable vnto thy pe-
res, at the last way, the which became the to haue
done before tyme (reason mouinge the) do nowe,
thy eares puttyng the in remembrance of ea-
ther compellyng the. Euen nowe pleasure her selfe
casteth the of sayeng, neither I nowe am compe-
vnto the neyther yet thou mete of apte vnto me.
Thou haste playde ynoughe, thou haste eaten yn-
ough, þu hast drōke ynough, it is tyme for þu to
depart, why holdest thou yet so faste art so gre-
dye on pleasures of this lyfe, whan verpe lyfe her
selfe forsaketh the. Nowe is the tyme for the mi-
stical concubine Abisac, that once she may begin
to rest in thy bosome, let her with holpe rage of
loue heate thy mynde, and in her embasynge
kepe thou warme and comfort thy colde members

Against the lei-
cherie of olde
men & women.

Dauid was so
olde that he
coulede geue no
heate in his
lymme, than
brough the 13
raellyres vnto
Dauid Abisac
a fayre yonge
mayde which
lay with him &
kept him war-
me, he knewe
her nat, she re-
mained a pure
maide. By her
is signified
widde a thyng
most mete for
age, al fylthy-
nes & vicienes
layde asyde

¶ A mozte recapitulacion of remedies agaynst
the flame of lust. Capitulo. xxiii.

Finally to make mozt and compendious con-
clusiō, these be the most special thinges whi-
che wyl make the sure from pleasures & enty-
singes of the fleshe. First of al circumspecte and
diligent avoiding of al occasiōs. Which precept
though it be mete to be obserued also in othere
thinges, because that he which loneth perilles is
woztly in the to perishe; yet these be most cete-

Against
occasions:

Enchiridion.

**Syenes þe
mere mayden.**

ly those Syenes which almost neuer man at
hath escaped, save he whiche hath kepte farre o
Secondely moderation of eating and drynke
and of slepe. Temperance and abstinence from
pleasures, ye from such as be lawefull and pe
mitted. The regarde of thyne owne deathe, an
the cōtemplacion of þe deeth of Chyſt. And tho
things also wyl help if thou shalt live with such
as be chyste and vncorrupted. If thou shalt ch
chewe as a certayne pestilence the communicac
on of corrupt and wanton persons. If thou shalt
flee yole solitarinesse and fluggis thyne. If
thou shalt exercise thy mynde strongly in the
meditation of celestial things, and in honest st
dies. But specially if þe shalt consecrate thy self
withal thy myght vnto the investigation and se
ching of mysterpes of holpe scripture. If thou
shalt praye bothe often and purely, most of al
whan temptacyon inuaderh and assautes the

**Agaynst the entysynges and prouokynge
vnto auarice. Capitolo. xxiii.**

Auarice.

If thou shalt perceyue that thou arte eyther
by nature any thyng inclined to the vice of a
uarice, or stirred by the deuyl: cal to remembra
(according to the rules aboue rehersed) þe dignite
of thy condicion or state, whiche for this thyng
onely was created, for this redeemed, that thou
ner shuldest entole that infinite good thinge god.
for god hath toyged all the hole buldpyng of this
woylde that al thinges shuld obey vnto thy vse
necessitie. Howe filchy than, and of howe strait
and narrow a mynde is it, nat to vse but so greyl
to wonder at thinges dombe & most viler take a
way the errour of me what shal golde & spynner be
but

Capitolo. xxxi.

but red earth and white. Shalt thou beinge the
disciple of poze Christ, & called to a better posses-
sion, wondre at that as a certain gret & excellent
thing, which no philosopher of the gentiles dyd
nat set at nought, nat to possesse riches, but to dis-
pise riches is a noble thing. But the cominaltye,
of christen men by name onely, cry out against me,
and be glad to disceiue them selfe most craftely.
Very necessitie say they compelleth vs to gather
good together whereof if there shulde be none at
all, than could we nat forsooth ones liue: if it shuld
be thynne and poze, than shulde we lyue in much
myserie without pleasure. But and if it be some-
what clene and honest, and somewhat pleiteous
withal, it byingeth many comodities to mā. The
goodly kyng of body is well sene vnto prouisi-
on is made for our chyldren, we lende and profite
our frendes, we are delpured from cōtempt and
be the more set by: in conclusion also a man shall
haue the better name whan he is somewhat wel-
thy. Of a gret many thousandes of christen men
thou canst scarce finde one or two that dothe nat
boeth say & thiike these thyges. Neuertheless to an-
swere these me vnto both partes. First of all by-
cause they clothe their couetousnes w the name
of necessite I wyl lay against the the parable re-
herced in the gospel, of the lyl es & of the byrdes,
luyng from day to day without farther prouisi-
on, whose ensample Christ exhorteth vs to coun-
terlayte. I wyl lay against them that saie chryst
holde nat ones suffre so much as a scrpp to be ca-
ried about of his dyscyples I wyl laye agaynst
them that he commaunderh vs (all other thynges
aparte) before all thynges to seke the kyng-
dome of heauen: and promyseth, that all thynges
shalbe caste and geuen to vs: whan at any tyme

D. II.

To dispise ry-
ches is anoble
thyng.

Christe in the
gospel of Ma-
thew least hys
disciples shuld
care for meat
drynke or clo-
thes had them
to beholue the
lilies how they
were clothed &
the byrds how
they were fed
sayenge of our
father of hea-
uen make pro-
uision for so
vyle thynges
much more ye
can nat lacke
whom he is
uerly so syngu-
lerly.

had

Enchiridion

hadde nat they thinges necessarie to maintayn
 lyfe with all sufficiently, which with al they be-
 tes haue giuen them selfe to verne and to f-
 lyfe of a chrysten man, And howe small a thinge
 is that whiche nature requireth of vs, but thou
 meurest necessarie nat by the nede of nature, but
 by the bondes of couetousnesse. But vnto good
 men, euen that is pnowge that scarcely con-
 teth nature. Howbeit verely I do nat so greatly
 feare of these which forsake at one chop they hold
 substaunce euery whyt, that they myght f-
 more Mamfully beg of other. It is none offence to po-
 sess money, but to loue a set store by money, that
 is a vice and cousin to syn. If riches flowe vnto
 the, vse the office of a good dispencer: but if it
 ebbe & go away, be nat conuined with thought
 as though thou were robbed of a gret thing, but
 rather reioyce that thou arte deliuered of a per-
 lous fardel. Notwithstandinge he which cou-
 meth the chere study & pastyme of his lyfe in be-
 ping richesse together which gapeth at them as a
 cerayne excellent or noble thing, and highly to be
 despyed, and lateth them by to doze, that he may
 haue pnowge to serue hym for longe tyme, y-
 though he woulde lyue euen to the age of Nestor
 this man peradventure may wel be called a good
 marchaunte, but that he is a good chrysten man
 forsooth I wolde nat say which hangereth al togy-
 ther of him selfe, and hath distrust of the prom-
 ses of Christ, whose goodnesse, it is easy to we-
 Mall nat sayle a good man putynge hys trust in
 hym, serenge that he so lyberallye bothe feedeth
 and clothe the poore sparowes. But lette be
 nowe cast a comptes of the commodities, which
 richesse is by lured to byynge with hym. First of
 all euen by the commune consents of the gentyl
 philoso-

Nestor lyued
 the hundredeth
 yeres.

Riches amōe
 plurable thing
 optayne the lo-
 west rowme.

philoso

Capitulo, xxxiii.

philosophers: amonge the good thynges which
are called Bona utilia, that is to saye good pro-
fyttable thynges, rycheſſe hath the loweſt place.
And whan all other thynges (after the dyuiſion
of Epictetus) are without man, except onely ver-
tue of the mynde yet nothyng is ſo muche with-
out vs as money is, nothyng byngethe ſo lytell
commodyte. For whatſoever there is any where
of golde, what ſo ever there is of precious ſtones
if thou alowe haddeſt it every deale in thy poſſeſ-
ſion, Shall thy mynde be therefore the better by
the value of one heare? Shall thou be the wiſer?
Shall thou be moze connyng? Shall thou be any
whette the moze in good helthe of bodye? Shall it
make the moze ſtronge and luſty, moze ſaple and
cheerous, moze ponge. No truly. But you wyl
ſaye that it purchaſethe pleaſures, true it is,
but they be deadlye pleaſures, it getteth a man ho-
nour, but what honour? I praiſe you verely false
honour, which they give, that praiſeth nothing
ſetteth by nothyng but onely ſolylſhe thynges,
and of whome to be praiſed, is well nere to be
diſpraiſed. True honour is, to be lauded of
them whiche are commendable and praiſe wor-
thy them ſelves. The hyghelle honour that can
be, is to have pleaſed Chyſte. True honour is,
the rewarde nat of rycheſſe, but of vertue. The
ſolylſhe people giveth the rowme and place, ga-
leth upon the, and giveth the honour and reve-
rence. O foole, they wonder at thyne apparayle,
and honourerth it, and nat the, whi doſt thou nat
deſcende into thyne owne conſcience, and con-
ſider the myſerable poverte of thy mynde, whi
the if the commune people ſawe, than wold they
udge the as myſerable and wretched, as they
nowe cal the happy and bliſſed. But good getteth

P.iii.

friendes

Riches hel-
peth nothyng
to vertue.

To falſe plea-
ſures & vayne
honor they
help ſomwhat.

honor is the
rewarde of ver-
tue and is of
ryches.

Ryches get-
teth friendes
but thoſe falſe
and ſe, ned.

Enchiridion.

freundes I graunt, but yet sayned a false frende
neither getteth it freundes to the, but to it selfe
And certaynly the ryche man is in this poynt of
al men most vnforsunate and wretched, bicause
he can nat so muche as discerne or knowe hye
true freundes and louers from other. One hateth
him pryncely and secretly in hert and minde as an
hard nigard. And other hathe enuye at him be
cause he passeth him in ryches. An other lokyng
to his owne profyte and aduantage flattereth
him & holdeth vp his pe & his nap, and Smy
leth vpon him, to the ende that he may scrape
get some thing fro him. He that before his face
is most lounge kynde, wyfwerth & prayeth for
his quike and hally deth. There is none that lo
ueth him so hertely & entierly, but that he hadde
leuer haue him dead then aloue. No man is so fa
miller with him, that wyl tel him the trath. But
be it in case there were one spycial frende amōge
a thousand that loued a ryche man hertely with
out any maner of saynyng, yet can nat the ryche
man but haue in suspicion and mistrust every
man. He iudgeth al men to be vultures & rauen
ous byzdes gapping for carayn: he thinketh al
men to be flies, flyeng to him, to sucke out some
profyte of him to them selues, whatsoeuer com
moditie therfore ryches semeth to bynge, it for
the most part, eyes altogethere is but coloured
and disceyful, it is shadowyke & ful of delury.
On apperyng otherwile than it is in very dede.
But they bynge, very many thynges whiche are
euil in dede, and taketh away very many of these
thynges whiche are good in very dede. Therfore
if thou wylt lay accomptes wel and perspytely of
that which is won, and that which is lost: doubte
lesse thou wylt fynde that they tyme by tyme
much

Capitulo. xxxiii.

much of commodities, but that they drawe with
them to muche more of incommodities and
displeasures, with howe paynful & soze labours
are they gotten, and with howe great leopardies
with howe great thought and care be they kept,
with howe great heynesse and sorowe are they
lost, for which causes Christe calleth them verye
thornes, bicause they rent. teare and plucke a son
der al the tranquillitie and quyetnes of the mind
with a thousand cares, than the which tranquyl
litie of mind, nothing is to man moze swete and
pleasant, and they neuer quench thurst & desyre
of them self, but kindleth and encrease it moze
and moze. They dyue a man headlynge into all
mische. Neither flatter thou thy selfe in vaine
saying: nothing forbiddeth, but that a mā at one
tyme may be bothe ryche and good. Remembre
what veritie sayeth. that is moze easy for a Ca-
mel to crepe throughe the eye of a nedle, thā a rich
man to enter into the kingdome of heauen. And
playnly without exception, true is that sayinge
of Saint Jerom. A riche man to be eyther vniuste
him selfe, or the heyre of an vniust man. Great ri-
ches can neuer be eyther gotten or els kept with-
out sinne: Remembre of how much better riches
they robbe the. For he hateth the verye taste and
smell of vertue, he hateth al honest craftes, who-
soeuer setteth his hert vpon golde. Wherouer
byce of auarice, only is called ydolatrie of Paul
Neyther with any other byce at al Christ hathe
lesse acquaintance, neyther the selfe same person
can please God and Mammon also.

wherefore christ
compareth r y
chelle vnto
thornes.

It is hard for
a rich man to
be a good mā

Auarice is cal-
led ydolatrie.
Mammon is
the deuyt whi-
che tempteth
and lyureth to
conetoulnes.

C The recapitulacion of the remedies against
the byce of auarice. Capitulo

xxxiii.

! Thou

Buchfridion.

Thou shalt tyghtly therfore rease to wonder at money, if thou wilt ponder & wey diligently very good thinges with those that be false & apparāt good if painted & coloured comodities with those that be very comodities in dede. If thou wylte lerne wth thyne inner eyen to beholde & to loue that noble good thinge which is infinite, which only whan it is present ye though al other thynges shuld be lackyng habundantly both satisfie the mind of man, which is wyder & larger of capacitie than that it can be suffyled with al the good thinges of this world. If thou shal ofte cal againe befoze thyne eyen in what conditron and state thou were, whan the earth fyrst receyued the, whā þ were fyrst bozne: likewise in what state þ came shal receyue the agayne whan thou diest. If ever shalbe present in memory that famous foole of whom is made mention in the gospel, to whome it is sayde. This nyght wyl I set agayne thy soule fro the & these thynges which thou hast gadzed togyther, who shal they than be. If thou shalt turne thy mynde from the corrupt maners of the common sort vnto the pouerty of Mary Christes mother, vnto the pouerty of the apostles, of the martyrs, and most of al of Christ thy head. And set befoze the that fearful worde We, that is interpretate, wo be to you, which Christ so menasseth and threteneth vnto the ryche men of this world.

Against ambition or desyre of honour and anctorytie. Capitulo. xxxvi.

If at any tyme ambition shal combe & bere thy mynde throughte her enchauntmentes, with these remedies thou shalte arme thy selfe

The minde of
mā is of what
capacite god
only fylleth it

Naked we cā
& naked we
shall go.

Capitulo. xxxvi.

selfe before hande without tarpeng (acco:dyng
 to the rules which I gaue before) take and hold
 this with toth and nayle, that to be honour on-
 ly which springeth of the vertu, which self same
 neuerthelesse a man must sometimes refuse, even
 as taught vs both with doctrine and ensample
 our master Iesus Christ. And this to be þe these
 honour and onely honour which a christen man
 shulde desyre and wyl the for, to be praysed nat
 of men, but of god, for whome he commendeth
 (as sayeth the apostle) that man is perfyte and
 worthy of honour in dede. But if honour be gy-
 uen of man for an vngoodly and vnhonest thing
 and so of vngoodly persons thys is nat honour
 but great dishonesty shame and rebuke. If for
 any meane and indifferent thing, as for beauty,
 strength, ryches, kynne: yet verely shal it nat be
 called truly honour, for no man deserueth ho-
 nour with þe thynge wherof he deserueth nat to
 be praysed. If for an honest thynge in dede it shal
 be honour, yet he which deserueth it shal nat de-
 syre it but verely shal be content with the very ver-
 tue and conscience of his good dede. Behold ther-
 fore how folysh and howe worthy to be laughed
 at these honours be, for whose desyre the comon
 people so greatly burne and rage. First of all, of
 whome are they giuen. Truly of the with whom
 is no difference betwene honesty and dishonesty.
 Wherfore are they giuen: very ofte for meane
 thynges, nowe and than for fylthy thynges, To
 whom: to hym which is unworthy. Whosoer
 therfore gyueth honour he doeth it, or for feare,
 and than is he agayne to be feared, or for pro-
 fyte, and than he mocketh the, or bycause he is
 astonied at thynges of nought, and worthy of
 no honour, and thā he is to be pittied: or because

P. v.

honour spring-
 geth of vertue
 onely.

It is an honest
 thynge to be
 lauded of god

honour gyue
 of vnhonest
 persons.

honour gy-
 uen of meane
 people.

he

Epithiridion.

he iudge it, the to be endued with suche thinges as honour is giuen vnto of dutye, wherein yf he be discreued. giue diligence that thou mayst be, that he supposeth the to be. But and if he hvt a ryght, referre al thyne honour vnto him, to whō thou art in dette, yea for al those thynges where vnto the honour is giuen. As thou oughtest nat to ascribē vnto thy selfe the vertue, so is it vn- lytting to take vpon the, honour therof. Besides this, what is greater madnes than to estimate the nature of thy selfe by the opinions of folyshe men in whose handes it lyeth to take awaye agayne whan soeuer they list the very same honour whiche they giue, and dishonest the which was euen nowe honested. Therfore nothinge can be more folyshe, than eyther to reioyce for such honoures whan they happen, or to be sorry or mourne whā they be taken awaye, whiche nat to be true honours, thou shalt perceyue at the leaste waye by thys probacion & argument, for so much as thet be common to the worst and lewdest persons of al, yea the chaunce almoste to none more plente- ously: than to them whiche of true honoures be most vnworthy. Remembre howe blessed is the quietnesse of a meane lyfe, both ppyuate (that is to saye, charged with no commune besynes) and also separated & remoued out of the waye from all noyse, haunt, or piece. On the other syde, con- sider howe ful of pyches, howe ful of cares, of perils, of sorowes, is the lyfe of great mē, what difficultye it is, nat to forget thy selfe, in prosper- itie, howe harde it is for a man standinge in a clypper place nat to fal, howe greuous the fal is from on hygh. And remembre that al honour is coupled with great charge, and howe strait the iudgement of the hygh iudge shalbe agaynst the which

Secra:

*quid habet
vellet, huius*

Nes.

**To whome ho-
nour cometh
most comenly.**

**The quietnes
of a ppyuate
lyfe.**

Capitulo. xxxvi.

which here in blurping of honour: preferre them self afoze other men. For surely, whosoever shall humble and submyt him selfe. him as an innocent or harmeles person, mercy shall succour. But whosoever exalteth him selfe as a perfyte man, the same persō excludeth frō him selfe the helpe and succour of grace. Lette eue the ensample of Christ thy heade sticke fast in thy mynde, what thing as touching to the world. was moze vyle, moze dispised, or lesse honoured than he? Howe forsoke he honours whan they were profered? hi which was greater than any honour? Howe let he no stoz of honore whan he rode vpon an asse, Howe condempned he them, when he was clothed in pall, and crowned with thorne? How vn glorious or vyle a deth chose he? But whom the worlde dyspyled, him the father glorified. Lette thy glory be in the crosse of Christ, in whom also is thy helth, welth, sauyng, defence and protection what good shall worldly honours do to the yf god cast the awaye and dyspyse the, and the aungels both abhoze and despe the.

Let it nat ex
alt thy mynde
bycause thou
bearest rule
ouer other mē

Agaynst elacyon, otherwyle called pryde or swellinge of mynde. Cap. xxxvii.

Thou shalt nat swel in thy mynd, if according to þ comon prouerbe vled of every man, thou woldest know thy self: that is whatsoever great thyng, whatsoever goodly or beautiful thing, whatsoever excellent thinge is in þ, thou accōpt that to be the gift of god, & nat thy good, on the other side, if what soever is low or vyle, whatsoever is foul or filthy, whatsoever is myewd or euil, thou ascribe that altogether vnto thine owne self. If thou remēbze in how much

know thy
selfe.

splyth

Enchiridion.

Perceine wher
 of thou it doest
 so greatly in
 thyne owne
 conceyte.

fylth thou were conceived, in howe much borne
 howe naked, howe neddy, howe brutyshe, howe
 wretched, howe miserably thou crepest into the
 lyght. If thou remembre into howe many disca-
 ses or syknes on euery syde, vnto howe manye
 chaunces, vnto howe many incombzaunces, gre-
 ues and troubles this wretched body is daunge-
 red. And agayne howe lytle a thyng were able
 shortly to consume and bynge to nought this
 cruel and vnruly giant, swelling with so mygh-
 ty a spirite. Wondre also this, what maner thing
 that is wherof thou takest vpon the. If it be a
 meane, or an indifferent thyng, it is folyshenesse
 if a fylthy thyng, it is madnes: if an honest thing
 it is vnkindnes. Remembre also nothyng to be
 a moze sure document, or pzoofe of sharke folysh-
 nes, and lacke of vnderstandynge, than if a man
 stand greatly in his owne conceyt. And agayne
 that no kynde of foly is moze vncurable, If thy
 mynd begun to aryse and waxe great, because a
 byle man submyteth hi selfe to the: thyne how
 muche greater and mightier god hanged ouer
 thine head, which thrusteth downe euery pzoude
 necke erect strength vp, & byngeth euery hyl vnto
 a playne, which spared nat. no verely nat so
 much as the angel whan he was falle into pryde.
 And these thyges also shal be good, though they
 be of a lyghter sort, yf thou woldest compare thy
 selfe alway with excellenter persons. Thou likest
 thy selfe because of a lytle beauty of thy body co-
 pare thy selfe to them which in beautye be farre
 before the. A lytle cunnyng maketh the to set vp
 thy fethers: turne thyne eyen vnto them, in com-
 paryson of whom thou mayst seme to haue lear-
 ned nothing at al. Whereouer if thou wilt accept
 nat howe much of good thyges þ hast: but howe
 much

Capitulo. xxxvii.

much thou lackest. And with Paul forgetful of those things which be behynd the: woldest stretch forth thy self to þe things which remaine afore the. Furthermore, that also that nat be an unwise thing, if whan the wynd of pride doth blow by and by we turne our very euyl things into a remedy. as it were expellyng one poison with an other. That thing that this wyse come to passe, if whā any great vice or deformitie of body whā any notable damage, eyther fortune hath gyuen or folp hath brought to vs, which might gnawe vs vehemently by the flomake: we set that before our eyes, and by the sample of the pecoche we behold our selfe cheefly in that part of vs, in which we be most deformed, and so shall thy feathers fall forthwith, and thy pride abate. Besyde al these (besydes the none other vice is more hated vnto god) remembre also þe arrogancy, pride, and presumption is notably hated, and had in detraction every where among men: whan contrary wyse lowline and mekenesse, both purchaseth the fauour of god, and knitteyth vnto the, the beneuolence of man. Therfore to speake compendiously, two things cheefly that refrayne the from pride, yf thou considre what thou art in thy self, fylthy in thy birth, a bubble suche as ryseth in in the water throughout al thy life, wormes meat in thy belly, and what Christ was made for the.

Consider thin
owre vices &
deformities.

Arrogancy, pride,
simplicity, or
perynacye, is
a hated vice

Agaynst wraethe and despye of vengeance. Cap. xxxviii.

Whan feruent sorowe of the minde stirreth the vyppre vnto vengeance, remembre wraethe to be nothyng less than that which is falsely counterfayteth, that

Wraethe is a
chyldeyshe
thyng.

to be

Eachirdion

Regarde lytle
an other man
nes foly.

is to wete, fortitude of manfulnesse. For nothing
is so chyldyshe, so weake, nothynge so feeble and
of so vyle a mynde, as to reioyce in vengeance.
Thou wouldest be counted a mā of great stomack,
and therefore thou sufferest nat injurye to be vn-
saenged: but in conclusion by this meanes thou
vnterrest thy chyldishnes, capnge thou canst nat
rule thyne owne mynde whiche is the very pro-
pertye and offyce of a man. Howe muche manip-
er, howe muche excellenter is it, to sette an other
mans folye at noughte, than to counterfayte it.
But he hath hurte the, he is proude and fierce he
scorneth the. The filthier he is, so much the more
beware lest thou be made lyke hym, what the de-
uils madnesse is it, that thou to avenge an other
mans lewdnesse, wouldest be made the lewder thy
selfe. If thou despyse the rebuke, all men shall
perceiue that it was done to one vnworthy ther-
of: but and if thou be moued thou shalt make by
quarrell whiche dyd the wronge much the better.
Furthermore take the thing as it is if any wrong
be retayned, that is nat eased one whyle with ven-
geance, but augmented: For in conclusion, what
ende shall there be of injuries on both sydes if e-
uerie man go forth and procede to reuenge bys
owne greife. Enemys encrease on bothe partes,
the sorowe waxeth freer and rawe agayne, and
the longer it endureth the more vncurable it is.
But with softnes and with sufferaunce is heled
now and than yeeuen he which did the wrong.
After he is comen to him self agayne, of an enemy
is made a very trusty and a faithfull frende. But
the very same hurte which by vengeance thou so
neyrest to put from the reboundeth backe agayn
vppon the, and nat withoute encrease of harme.
And that also shalbe a soueraigne remedy against
wrathe

Capitulo. xxxviii.

W^hat he if accordyng to the deuision of thynges
aboue rehersed thou woldeste consyder that one
man can nat hurte an other if he wolde nat, save
in those thynges onely which be outward goodes
whiche so greatly petyne nat to men. For the
very good thynges of the mynde, god onely is a-
ble to take awaye, whiche he is nat wonte to do,
but vnto vnkynnd persons, and onely he can giue
them whiche thyng he hath nat v^sed to do, vnto
to cruell and furpous persons. No chrysten man
therfore is hurte but of him self. Iniury hurteth
no man but the worker thereof. These thynges
also helpe though they be nat weighty, that thou
shalt nat folowe the sorowe of the mynde. If the
circumstances of rethoryciens wel gathered to-
gether, thou both make lyght of thyne owne har-
mes, and also minishe the wronge done of an o-
ther man commonly after this maner. He hurte
me, but it wyl be sone amended. Whereouer he is
a chyld he is of thynges vnerpente, he is a yonge
maⁿ, it is a womaⁿ, he did it through an other mas
mociou of founlayn (he dyd it vⁿware, or when
he had wel d^ronke, it is mete that I forgiue him
And on the other syde, he hath hurte me greuous-
ly. Certayne, but he is my father, my brother, my
mayster, my frende, my wyfe, it is accordyng that
this greke shulde be forgiuen, either for the loue,
or els for the auctorite of the person. Or els thou
shalt set one thyng agayne an other, and recom-
pence the iniurie with other good benefytes done
of him vnto the, Or with thyne offences done to
him afore season, shalt accounte it euen, and so
make quite. This man hath hurt me forsooth, but
other tymes how ofte hath he done me good. It
cometh of an vnliberal minde to forget the good
benefytes, & onely to remembre a lytel wronge or
displeasure

Enchiridion.

**Forgyue thy
debtoure.**

**By the ensample
of christ I wage
thy mynde**

displeasure. Nowe he hath offended me, but howe
often offended of me. I wyl forgyue hym, that
he in lyke wyse by myne ensample maye pardon
me, if I an other tyme trespase agaynst him. Fi-
nally it shal be a remedy of much greter vertu and
of strong operation, it in the mysdoynge of an o-
ther man agaynst the thou dydest thynke in thy
selfe what thinges, howe greuous, and howe ofte
thou hast sinned agaynst god, howe many maner
of waies thou art, in det to him, as much as thou
shalte remyt vnto thy brother which is in thy det
so muche shal god forgyue vnto the. This waye
of forgyuynge other mens dettes hath he taught
vs which he is in hym selfe a creature he wyl nat
refuse the lawe which he him selfe made. To be
absolued or loosed from thy synnes thou rennest
to Rome, then to saint James, by the pardone
most large, I displaye hereby all that thing whi-
che thou doest, for whan all is done, there is no re-
dper way, no sure meane whereby if thou hast
offended) thou myghtest come to sauiour agayn
and be reconcyled to god than if thou whan
thou art offended, be reconcyled agayne vnto thy
brother, forgyuen I tel trespase vnto thy neygh-
bour (for it is but smal whattouer one man trespas-
sary agaynst another) that Christ may forgyue
the so many thousande offences. But it is harde
(thou sayest) to lobbue the mynde whan he be-
ginneth to ware hote. Remembrest thou nat, howe
much harder thynges Christ suffered for the.
What were thou whan he for thy sake beflowed
his precious lyfe? were thou nat his enemy? What
what offences suffereth he the, capite receyvinge
eagre olde synnes? Last of all, howe mekely suf-
fered he the bittermost rebukes, bondes, streppes
fynally deary most shamefull whp, whp, bookeit
thou

Capitulo. xxxviii

thou thy selfe of the heade, if thou care nat to be
in the bodye. Thou shalte nat be a membre of
Christ except thou folowe the steppes of Christ
But he is vnworthy to be forgone. Ye were thou
worthy whom god shulde forgone. In thine owne
selfe thou wylt haue mercy exercised, & agaynst
thy brother wilt thou vse extreme & cruel iustice
Is it so great a thyng if thou being a synner thy
selfe, shuldest forgone a synner whan Christ pray-
ed his father for them whiche crucified him. Is
it an hard thyng nat to strike thy brother, whom
thou art also commaunded to loue. Is it an hard
thyng nat to pay agayne an euyl dede, for which
expecte thou woldeste recompence a good, thou
shalt nat be that towarde thy fellow which christ
was towarde his seruant. Finallye if this man
be vnworthy to whom for an euyl turne a good
shulde be recompensed, yet art thou worthy to do it
Christe is worthy for whose sake it is done. But
in suffering, an old displeasure, I cal and prouoke
a newe, he wyl do inturpe agayne if he shulde es-
cape unpunished for this if without offence thou
canst auoide, auoide it, if thou canst ease or ryme
by it, ease it, if thou canst hele a mad man, hele hi
if nat let him perishe hi self alone rather than with
the. This man which thinketh him selfe to haue
done harme, thinke thou worthy to be pittied, and
nat to be punished, wylt thou be angry to thy co-
medaction and laude: be angry with the vice, nat
with the man. But the more thou art enclined by
nature to this kinde of vice, so much the more di-
ligentlie arme thy selfe longe before hande and
ones for all together praynte sure in thy mynde
thys decre or purpose that thou shalt saye ne-
do any thyng at any tyme whyle thou arte an-
gry, belyue nat thy selfe whan thou art moued.

we muste para-
don the vnwor-
thy.

Be angry and
agrued with
the vice.

Say no: do
any thynge yf
thou be angry

Enchiridion

Have suspected what so euer the fobolus motion
 or rage of the mynde dysyncthe or iudgethe, yet
 thought it be honest. Remembre nowe other diffe-
 ference to be betwene a feante person and him
 that rageth in yre, than to betwene a shotte mad-
 nes that dureth but a season, and a continuall
 persecurunt madnes. Call to mynde how many
 thynges in angre thou hast sayde or done wo-
 thy to be repented, which nowe thoughte in daime
 thou wouldest sayne were chaunged. Therfore
 when that wythe wraethe hotte and boylethe if
 thou can not draught waye save and deliuer thy
 selfe al together from angre at the lest waye com-
 thus fasteneth to thy selfe and sobrenes, that thou
 remembre thy selfe nat to be wel aduysed, or in y
 right minde. To remembre this, is a great parte
 of helth: On this wise reason with thy selfe nowe
 verely so am I mynded, but anon hereafter I
 shalbe of an other mynde muche contrarie wher
 shalbe I in the meane season say against my selfe
 (whyle I am moved) that thyng which hereaf-
 ter when I am pleased and my malice ceased I
 coude nat chaunge: why shalbe I nowe do in my
 malice or angre that thyng which when I am
 sobred and come to my selfe agayne, I shuld gree-
 ly sorowe and repent: why rather shuld nat rea-
 son, why shuld nat ppye at the last, why shuld
 nat I but obteyne that of me nowe, which a ly-
 tel pause of tyme shal shortly hereafter obteyne.
 To no man (I suppose) hath nature gyven so
 much of blacke coloure, but at the lest he oughte
 to forsoke rule hym selfe. But it shalbe a verpe-
 ned agaynst good thing for y instructed to harden thy mind
 with reason, wity continuance and custome that
 thou couldest nat be moved at al. It shalbe a per-
 site thing if thou haupng indignacion onely at y
 vper,

The mynde
 must be harde
 ned agaynst
 wyche.

Capitulo: xxxviii.

byce, for a dyspicture or rebuke done to the, that
 tendre agayne a dede of charyte. To conclude,
 euen naturall temperaunce which ought to be in
 every mā, requirerh that þe shouldest nat suffer af-
 fections to rule the verely. Nat to be wyath at al
 is a thynge moſte lyke vnto God and therefore
 moſt comlye and brautyfull. To overcome capn
 with goodnes, malice with kynedneſſe is to coun-
 terſaite the perſon charyte of Chriſte Jeſu. To
 holde wyath vnder and kepe hi backe with a dys-
 bell, is the proſerpe of a wyſe man. To ſolowe
 the apperpe of wyathe, is nat a ſoynte of a man
 verely but plapnely of beaſtes, and that of wyld
 beaſtes. But if thou woldest knowe howe ma-
 nyche it were to a man to be overcome with
 wyath, loke whā thou art ſobyte, that thou make
 the countenance of an angere perſone, or elles
 whan thou thy ſelfe arte angry, go vnto a glaſſe
 whan thou ſeeſt ſo bryght flamynge in ſpye whā
 the chekes be pale, whan thy mouth is drawen a
 wyde, thy lippes frome all thy membyes quarte,
 whan thy boſe ſoundeth ſo maliciouſly, neithre
 the geſtures be of one faſſion, who wolde iudge
 the to be a man. Thou perceyueſt howe thy moſt
 ſweete frenn, howe large a ſee is open al adyſt
 to dyspute of other vices after this ſame maner.
 But we in the myddes of our courſe wyll ſerpe
 caple leuynge the ſell to thy diſcretion. Fyther
 truly was it my mynde by purpoſe for that ſhuld
 be an infinite wyll as I began, euen ſo to dys-
 ſuade the frome every byce, byce. by byce as it
 were with ſundry declamacyons, and to holde a
 ſouage the to the contrary vertues. Thus on ly-
 was my beſte, whiche I thought ſhuld ſerpe
 the to ſhewe a certayne maner a tract of a newe
 wyſe of wyth, howe thou myghte arme thy

Q.ii.

ſelfe

Behold thyne
 owne counte-
 nance whā thou
 art angry

Declamacyons,
 Sermons,
 Oracyons,
 Piecynges.

Enchiridion.

**Certeine de
crees must be
wrytten in our
mynde.**

**why he wrote
this boke som
what quydye
and with more
spede.**

Selfe agaynst the curle of the olde lyfe byngyng
forth agayne and spynnyng afreshe. Therefore
as we have done in one or two thynges bpcause
of ensample, so must thou thy selfe do partly in
every thing, one by one. But most of al in thynges
where vnto thou shalt perceyue thy selfe to
be styred or instygate peculperly, wuether it be
through vyce of nature, custome, or curle byn-
gnyng by, agaynst these thynges some certayne
decrees must be wrytten in the table of thy mynde
and they must be renewed nowe and than, leaue
they shuld fayle, or be forgotten through disuse
as agaynst the vyces of backbityng, fylthy spe-
chyng, ecclij. gyle, and other lyke. These be the
onely enemyes of Chyistes loubpours, agaynst
whose assault, the mynde must be armed longe
afozhande with prayer, with noble sayenges of
wise men, with the doctrine of holpe scrypture,
with ensample of deuout and holy men, and spe-
cially of Chyist. Though I doubte nat but that
the redyng of holy scrypture that minister all
these thynges to the habundantly, neuerthelesse
charitie, which one brother oweth to another
hath moued and exhorted me, that at the leaste
way with his lodeyne and hasty wrytynges. I
shuld further a helpe thy holy purpose, as much
as lyeth in me, I thing which I have done some
what the rather, bicause I somewhat feared lest
thou shuldest fall into that superstitious hunte of
religious men, which partly awaytyng on theyr
owne aduantage, partly with great zele, but
nat accordyng to knowlege, walke round about
both by sea and land, as if any where they get a
man, recoueryng from vyces vnto vertue, hym
dreyght way with most importune and lewd ex-
hortacions, thypenynges, and flatteringes they
enfoze

enfoze
thoug
dom
best
ble. th
found
sons
nyes.
hym
ordye
upng.
body
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selfe.
couer
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ny of
apost
Paul
felow
and st
lorned
whō
great
on, a
trusty
selfe
gust
we

Capitulo. xxviii.

enforce to thrust, into the orde of monks, and as
 though without a coule there were no christen-
 dom. Furthermore when they have fylled hye
 best with pure scrupulositie & doubties incolu-
 ble, than they bynde him to certayne tradicions
 found by man, & playnly thrust the wretched per-
 sons headlyng into a certayne bondage of cerem-
 onies, lyke vnto the maner of the Jewes, & teach
 hym to tremble and feare, but nat to loue. The
 orde of monkshyp is nat pitte but a bynde of ly-
 upng, to every man after the disposition of hye
 body & his minde also, cyther profitable or vn-
 profitable, where vnto verely as I do nat cou-
 rage the, so lykwyse I counsel nat fro it. This
 thing only I warne the of that thou putte ptepe
 neyther in meat, nor in rayment or habyte. nor
 in any visible thing, but in those thynges whiche
 have ben declared and shewed the afore. and in
 whatsoener persons thou shalt fynd or perceyue
 the true ymage of Christ with theym couple thy
 selfe. Moreover whā such mē be lacking. whose
 counsellacion shuld make the better, withdrowe
 thy selfe as much as thou mayst from the com-
 ny of man, & cal the holy prophete Christ and
 apostles vnto communicatyon, but specially make
 Paul of familiar acquaintance with the. Thy
 felowe must be had euer in thy bosome to be red
 and studyed, both nyght and day, fynally & to be
 lerned without the boke wyde by wyde, vpon
 whō we haue nowe a good whyle enforced with
 great diligence to make a coment or an enarrati-
 on, a bold dede truly. But notwithstandinge we
 trustyng in the helpe of god, wyl endenour oure
 selfe helply, lest after Origene, Ambrose and Au-
 gustyne, lest after so many newe interpretours.
 we shulde seme to haue taken this labour vpon

The other of
 monks


what combs
 nyons a man
 shulde chose to
 lyne withall

Enchiridion.

Good learning
profiteth vnto
vrry.


be, vnterly epther without a cause. or withoute
fruyt. And also that certayne hely and vnquyte
pyckquarelles, which thinke it perfyte religiō
to know nothing at al of good lerning may vnder
stand a wel perceyue, that whete as we in youth
hath embroiled & made much of the pure lerning
of olde auctours, & also haue gotten (& that nat
without great sweat and warch) a meane vnder
standing of both the tonges, greke and laein, we
haue nat in so doyng loked vnto a bayte & so-
lythe same. or vnto the chyldishe pastime & plea-
sure of our mynd, but that we recordeed long be-
fore to adorne & garnyshe the lordes temple with
the rchesse of other straunge nacions, and cun-
ceys, to the bittermost of our power, which tem-
ple some men with theyr ignorance and barba-
rousnes, hath ouer much dishonested. that by the
season of such rchesse, excellent wittes myght
also be inflamed vnto the loue of holy scripture
But this so great a thyng a fewe dayes lapyd a-
part we haue take vpon vs this labour for thy
take, that vnto the (as it were with a synger) we
myght shewe the way which leaueth lierpyghte
vnto Christe. And I beseeche Jesu, the father of
this holy purpose (as I hope) that he wold boch
saue beningly to fauour the holysome enforment
see pea that he wolde in chaunging of the, en-
crease his grace. and make the perfyte. that thou
mightest quickly woxe bygge and strong in him
and spynge vp vnto a perfyte man. In whom
also face thou wel brother and frende alwayes
truly beloued to my herte, but now much more
than ever before, both deare and pleasant. In
the towne of saynt Andomes, the yere of
Christe bygh. 1581.

FINIS.

 : Here en=
dethe this booke called
Enchiridion, or the manuell of a
Chyſten knight, made by Erasmus
of Roterdame, in the which boke is
conteyned many godly leſſons, ve
ry neceſſary and profytable for
the ſoule helth of al true
chyſten people.



Imprynted at London in Flete
ſtrete at the Sygne of the George
next to ſaynt Dunſtons church by
Wylliam Dowel. In the yere
of our lord God. M. D.
xlvi. The xxv.
daye of Octo=
ber.

 Cum priuilegio ad imprim=
endum ſolum.